THE MILLENNIUM,

OR,

A SHORT SKETCH ON THE RISE AND FALL OF ANTICHRIST.

COMPREHENDING,

1. A true calculation from the prophecy of Daniel.
2. This account compared with St. Paul, St. John, and the history of Rome.
3. An explanation of the fifth, sixth, and seventh Vials, as fulfilled in the reformation from popery, the revolution of France, and the progress of Bonaparte, and the troubles of Europe.
4. A prophetic account of the last dismal persecution of the church, taken from Rev. xith.

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SECTION I.

The clue taken from the prophet Daniel.

THE Church has been long praying for the downfall of Antichrist, and our hopes have been greatly encouraged, by the precious assurance which God has given in his word, that the time is coming when he will appear as the terrible avenger of the enemies of his gospel; when the Pope, the man of Sin, will be destroyed by the brightness and glory of his coming.

But it is our duty not only to wait patiently, and pray for, the fulfilment of these predictions, but also to notice the times he has pointed out, and the prophetic evidences he has given as to the time of his coming. To this I will call the attention of my reader in the following pages, while I attempt to ascertain the precise time of the rise, and the fall of the Pope of Rome, and the commencement of the Millennium.

We further premise, that it is evident from Dan. vii, 25, and xii, 7, and from Rev. xi, 2, 3, and xii, 6, 14, that the reign of popery will last 1260 years. In this there has been no doubt, or difficulty, as it is clearly stated in scripture. All the difficulty has been to ascertain the beginning of these 1260 years; and for the want of attending to the particular *clue* which Daniel gives, all the conjectures which I have ever seen, have been merely conjectures, without any certainty.

According to prophetic computation, we are to count a day for a year. This is evident from Ezek. iv, 6, where God says to the prophet, "I have appointed thee each day for a year," and also from Gen. xxix, where Jacob had to serve a week for Leah, and also for Rachel, viz. seven years for each Consequently 1260 days are 1260 years, and 42 months are 42 times 30 days, which is 1260. Also a *time* is a year, or 360 days, the Jewish year; *times* are two years, 720 days; *half a time, or the dividing of time*, are six months, or 180 days, all which added together make 1260.

The prophet Daniel has not only stated the duration of

popery, but he has also given a *clue* in round numbers, and stated his 70 weeks in such an exact manner, that the time of the rise of the Man of Sin can be clearly and satisfactorily ascertained. This circumstance has been unfortunately overlooked, and consequently this time of the most interesting consequences, has almost overtaken us unawares.

I now proceed to explain the principles on which I calculate, and I invite my reader's serious and accurate attention, and I hope by the blessing of God, to give full satisfaction to every honest enquirer.

Dan. viii, 13, 14! "Then I heard one saint speaking, and "another saint said unto that certain saint, How long shall "be the vision, concerning the daily sacrifice, and the trans- "gression of desolation, to give both the sanctuary, and the "host, to be trodden under foot? And he said unto me, *Until* "*two thousand three hundred days*, then shall the sanctuary be "cleansed."

This is the first part of the *clue*. It must be evident that "*to the cleansing of the sanctuary*," means, to the commencement of the Milennium, when the true worship of God will be restored to the church. It is also evident that the 2300 days, are 2300 years, and consequently the end of these 2300 years must close the reign of popery. The other part of the clue is to ascertain the true meaning of the 70 weeks. This I do in the following manner. When the Angel Gabriel explained the vision to Daniel, he gave the following very accurate statement. (Chap. ix, 24.) "Seventy weeks are deter- "mined *upon thy people and upon thy holy city*." Here we are to take special notice, that these 70 weeks are the first part of the 2300 years. Also, we are to notice that these 70 weeks were to be fulfilled on the Jews, before the Gentiles were connected with the church; therefore they relate solely to the Jewish nation exclusively of the Gentiles. The Angel says, that these 70 weeks which were to be compleated on the Jewish church, who are, by way of emphasis, called *thy people and thy holy city*, were "To finish the transgression, and to "make an end of sins." The Angel in the following part explains what he meant by finishing the transgression, and making an end of sin. "Even to make reconciliation for in- "iquity, and to bring in everlasting righteousness." To make reconciliation, means the atonement of the cross. To bring in everlasting righteousness, means to introduce the gospel dispensation, founded on the atonement actually made. "To "seal up the vision and prophecy," means to accomplish or fulfil the types of prophecies concerning the Messiah, "and "to anoint the most holy." The original is to seal the vision,

and the prophet, and to anoint, or sprinkle the *holy of holies*; and the sense is, to attest the truth of all God's declarations concerning Christ; to attest the divine mission of the Messiah, the true prophet, and for him, as the Apostle says, after he had offered one sacrifice for sin, to ascend into heaven itself, to sprinkle the most holy place with his own blood.

Thus we plainly see that the 70 weeks were to continue until the close of the Jewish dispensation. Note. One week is seven days, and seventy weeks are seven times seventy days, which are 490. Therefore when we count a day for a year, we clearly see that God had determined 490 years until the introduction of the gospel dispensation.

The Angel having thus given a general statement, he proceeded to particulars, and divided these 70 weeks into three parts, the first comprehending the time in which Jerusalem would be rebuilt. V. 25.—"Know therefore and understand "that from the time of the going forth of the commandment "to restore, and build Jerusalem unto Messiah the Prince, "shall be seven weeks, and three score & two weeks." That is, first seven weeks or 49 years for rebuilding Jerusalem, in which time, said the Angel, "The street shall be built again, "and the wall, even in troublous times."

Then the Angel said, (V. 26.) "After three score and two "weeks," to wit, from the time when the city would be rebuilt, "Shall Messiah be cut off, but not for himself." This does not mean, that the 62 weeks would last until the real crucifixion of Christ, but to the time when he should be publicly inaugurated, which was at his baptism, when he was thirty years old. This is evident from the next verse, which contains the third division of the 70 weeks, and evidently has the crucifixion in the middle of it. Therefore this middle division containing 62 weeks, or 434 years, comprehends the time from the rebuilding of Jerusalem to the baptism of Christ.

The last division contains one week, and is the last week of the 70. V. 27. "And he shall confirm the covenant with "many for one week, and in the midst of the week, he shall "cause the sacrifice and the oblation to cease." Christ's confirming the covenant, means his fulfilling his covenant with Abraham, as he had promised. "In thy seed shall all the na- "tions of the earth be blessed," which the Apostle explains, (Gal. iii, 16.) to allude to Christ. "Now to Abraham and his "seed were the promises made. He saith not, And to seeds, "as of many, but as of one, and to thy seed, which is Christ." His confirming the covenant with many, means, his establishing the gospel with the chosen remnant of the Jews, who should be the first fruits of the gospel kingdom. The Jews

therefore who would believe, were to be brought into a church state, in this last week, before the Gentiles were to be called, and engrafted into the church.

His causing the sacrifice and oblation to cease, means his nullifying the rites and ceremonies, and typical worship of the Jews, and introducing the gospel worship in their room. This was to be done in the middle of the week. Now observe, this is the last of Daniel's 70 weeks; and one week means seven years, and the abrogation of the Jewish types, and the commencement of the ordinances, and worship of the gospel, was to take place in the middle of these last 7 years.

Nothing is more evident than the abrogation of the Jewish polity, and the commencement of the gospel taking place on the day of Pentecost. The crucifixion of Christ put an end to all typical worship, or rather I would say, was the grand strata, or foundation, on which the gospel is founded, and on which the Jewish worship ceased. When Christ commissioned his disciples to preach, and baptise in his name, he then gave them divine authority to close the time of offering sacrifices, and oblations; but on the day of Pentecost, when they were filled with the Holy Ghost, the abolition took place, on the positive introduction of the gospel in the room of typical worship. Therefore it is plain that the day of Pentecost was in the middle of the 70th week; and there were only three years and an half, after the day of Pentecost, to close the 490 years to be fulfilled on the Jewish nation.

We are both pleased, and surprised at the accuracy of this statement by the Angel to Daniel, and we are invited to take a serious view of the fulfilment of this prophecy, and to notice with peculiar attention the date of the Christian æra, when the gospel was given to the Gentiles.

We have seen that this 70th week began when Jesus was 30 years old; at which time he was baptised of John at Jordan. The age of our Saviour at his baptism, is particularly stated by the evangelist Luke, to be 30 years. (Luke iii, 23.) The public ministry of Christ is computed to be three years and an half, and this evidently appears to be correct from our Saviour's declaration in Luke xiii, 33. "Nevertheless, I must "walk to day and to-morrow, and the day following." The meaning of our Lord is certainly this. The Pharisees advised him to depart, because Herod intended to kill him. Jesus told them to tell that Fox, that cunning, subtle and deceitful man, that according to the grand counsel of God, it is determined that I should continue my ministry from my inauguration, to the middle of the week according to Daniel's prophecy; therefore I do cures and cast out devils, to attest my divine mis-

sion for full three years. Herod with all his cunning and weakness cannot discomfit the purpose of God, it will not be permitted him to kill me. I must therefore do cures to day, and to-morrow, and the third, (here ought to be a stop) *afterwards* I shall be perfected. This verb signifies to finish or complete any work one has to do. It is also frequently used in scripture, to mean to offer a sacrifice, or to perform an atonement (Heb. ii, 10, and v, 8, 9.) and it is very remarkable that this is the very verb which Christ made use of on the cross when he said, *It is finished.* In the next verse our Saviour defines his meaning precisely. "Therefore it must be "that I walk to day and to-morrow, and the day following." That is, (taking a day for a year) it is absolutely necessary that I continue my public ministry for three years, and in the middle of the fourth year from my baptism, I will offer myself a sacrifice, and complete the work which my Father has given me to do, *for when I die, I must die voluntarily.* It is therefore abundantly evident that Christ put an end to the sacrifices, and typical oblations of the Jewish economy, by the sacrifice of himself, in the middle of the week, or in his 34th year, three years and an half after his baptism, according to the statement of Daniel.

The other half of this seventieth week was reserved for the Apostles to go on in establishing the covenant, or in preaching the gospel to the Jews who were first to be converted to christianity. We all remember that Christ particularly commanded the Apostles to begin at Jerusalem, (Luke xxiv, 47,) and we do not find a single uncircumcised Gentile converted until Paul was miraculously called to be the Apostle of the Gentiles. Daniel's 70 weeks were not expired until then, which were to be accomplished on the Jews, and had an exclusive relation to them. We therefore find that the church consisted of Jews, circumcised Samaritans, and proselyted Grecians, and no doubt some proselytes from other nations. But even if there were some uncircumcised persons converted, it was by no means a general thing, and consequently could not break the general rule. The circumcision had the claim according to prophecy, and they evidently got it according to the precise account of the acts of the Apostles.

Cornelius is generally accounted the first uncircumcised convert. But I think this is not a correct statement. He was not converted according to common chronology, until the year 41, which was seven or eight years after the day of Pentecost; whereas Paul is stated by the general consent of

commentators to be converted three years after Pentecost. This date of Paul's conversion agrees very well with the general account of the scriptures. He had a hand in the death of Stephen, and afterwards in the violent persecution which followed. He was employed as a particular agent to extend the persecution to strange cities; and at length was sent with letters to the synagogues at Damascus, which was 90 miles from Jerusalem. All these things would take time, and three years is as little as we could reasonably allow. After he was converted, he stayed "Many days" (Acts ix, 23,) in Damascus preaching to and disputing with the Jews. From thence he went straight to Arabia, as we have it stated in Gal. i, 17, before he saw any of the Apostles. Therefore it must be most reasonable to conclude that Paul was converted about the third year after the day of Pentecost, and that he stayed a few months afterwards in Damascus, and arrived in Arabia just at the close of Daniel's 70 weeks, when the 490 years were expired, which were determined on the Jews, and consequently the Arabians who were the posterity of Ishmael were the first fruits of the Gentiles to the gospel.

But Daniel makes it evident that this was the very determined time for the gospel to be sent to the Gentiles, after the covenant was confirmed with the Jews for one week or seven years from the baptism of Christ, which is three years and an half after the day of Pentecost, which day was in the middle of the week.

It appears from Acts viii, 26—31, that the conversion of Paul and his coming into Jerusalem, and preaching boldly in the name of Christ, had the happy effect to stop the persecution in Judea. "Then had the churches rest, &c." And by the sequel of the account, we find that this tranquility gave an opportunity to the Apostles to visit, and edify the churches; and we find that Peter passing thro' the churches came to Lidda, and thence to Joppa, and from thence to Cornelius. But Paul did not come to Jerusalem 'till three years after his conversion, Gal. i, 18. "Then after three "years I went up to Jerusalem to see Peter." But Paul went to Arabia immediately after he left Damascus, before he saw any of the Apostles, as appears from Gal. i, 17.

It is true, it was said at the Council at Jerusalem, that God at first made choice of Peter to cause the Gentiles to hear the gospel. But we ought to remember that Peter and James spoke of the twelve Apostles." God made choice *among us*." (Acts xv.) And afterwards Paul and Silas give in their report. But at any rate it is not material whether Cornelius,

of the Arabians were called first, or all at once ; we are assured of one thing, neither of them were called untill Daniel's 70 weeks were ended ; and that is enough for my purpose.

We are still more confirmed as to this exact statement of Daniel, when we consider the scripture statement as to the propriety, and as to the design of God in confirming the covenant first with the Jews.

1. If the Gospel had been first preached to the Gentiles, it would have been a stumbling block to the Jews, and God did not chose to cast such a let in their way ; but first established a church among his covenanted people, that the blessing of Abraham might go on, from generation to generation, without any chasm or disturbance.

2. It was necessary that the first Christian church should be formed of Abraham's natural posterity, because they were the right heirs of the blessings of the covenant, who were the children of the promise, and had on their flesh the covenant seal, and consequently could not be engrafted into any other church.

3. Had the Gentiles been called first into a church state independent of the Jews, they must have been a separate Church, and not engrafted into the Jewish stock, nor made partakers of the root & fatness of the good olive tree ; & the Jews being afterwards called, would have to be grafted into a wild olive, and also the promises relative to the encrease and spread of the Jewish church would have failed, and David would have lost his national kingdom and his heir, to sit on his throne forever.

Now to take a view of all these things, must we not feel a full conviction that my statement relative to Daniel's 70 weeks is perfectly correct ? nd what a grand curiosity it is to see a poor captive Jew, counting his seventy weeks and so minutely describing the last one ; pointing out Christ confirming the covenant in the time of it, and causing the sacrifice and oblation to cease in the midst of it. Confirming and establishing the gospel by his own miracles and ministry for three years and an half, and leaving the remaining three years & an half to the ministration of his Apostles. When we read and consider this astonishing prophecy, and find by the accurate account of the New-Testament the precise fulfilment, we cannot but admire the wisdom, faithfulness and perfect knowledge of our divine Redeemer.

We have seen that Christ was baptised when he was thirty years of age, and that he was crucified in his 34th year. So that when we add three years and an half, the remainder of

the 70th week, we evidently see that Daniel's 70 weeks, or 490 years, comes exactly to the thirty seventh year of Christ. So that Daniel's 490 years, overrun the Christian æra 37 years. We must therefore take the 37 years from 490, and the remainder is 453, and will coincide exactly with the birth of Christ. There cannot possibly be any mistake in this calculation, (if I have only set down the right figures; which can easily be rectified if I have not) unless the Christian æra be not exactly to the true date of the birth of Christ. My calculation is unquestionably according to the scripture date, which is undoubtedly true, and if there be an error in my future calculation, it must be an error in the vulgar æra not being correctly fixed to the time of the real birth of our Saviour. I know that it is generally thought that the vulgar æra is four years too late. If so, it will only bring on the Millennium four years sooner than I calculate, because I have to calculate by the vulgar æra when the scripture date ends, and I will of course be just so far wrong as the vulgar date differs form the true scripture date. But from the closest calculation I can make from Daniel's account, and the date of the vulgar æra at the rise of popery, as we will see in its proper place, I am disposed to think the Christian æra begins one year too soon; consequently, if this be so, the Millennium will be one year later than I calculate it. You will find presently, that I make the date of Daniel, as to the rise of the Pope, one year sooner than the vulgar date of the church history, which shews that church history dates the birth of Christ one year sooner than Daniel did.

This you can see in the following calculation. Daniel's 70 weeks overruns the Christian æra according to the Scripture date 37 years, which you must substract from 490, this leaves 453 which must be the true time of the birth of Christ; this brings the rise of the Pope to the year of our Lord 587, as you will see in the tables annexed to this. This must be the true date, because it is the scripture date. But the history of the church, dates the rise of the Pope according to the vulgar æra in the year 588. Now add 588 to 1260, the time of the reign of Antichrist, and the product is 1848; then substract 1848 from 2300, and you have the vulgar date of the birth of Christ in the 452d year of Daniel's 70 weeks, which is one year sooner than the Evangelists make it. Therefore this accounts for the one year of difference betwixt the date of Daniel & the date of church history, as you will see by and by. But this is no object in such a long calculation, and at any rate my calculation must be right, let the vulgar æra be as it may. But after all, perhaps, if we had the day,

of the month, there might be only one day of a difference at last; for every one knows that the last day of December and the first of January are only one day of odds, yet they date different years. I have generally, however followed the scripture account. There is but one thing more to be explained before I proceed to my calculation, and that is, whether Daniel's 70 weeks began with his 2300 years; if this appears to be so, then clare probatum est, there can be no dispute of the correctness of my calculation. This appears evident to me from the following considerations.

1. The explanation of the 70 weeks by the Angel, is evidently an explanation of the vision which was to last 2300 days, or years, until the cleansing of the sanctuary, which evidently means 'till the purging away of Popery.

By consulting the eighth chapter of Daniel, we find that he had a vision of a ram with two horns, which was afterwards explained to mean the Medes & Persians, which overthrew the Babylonians. And of the he-goat, meaning Alexander the great, or the Grecian empire, which overthrew the Persians. When the great horn of the goat was broken, four notable horns came up; when Alexander died, the kingdom was divided into four sections, and out of one of the notable horns, came forth a little horn, which waxed exceeding great; which was the Roman empire, which overturned the empire of Greece, conquered Jerusalem, &c. In the explanation of the angel, the vision of the Romans is carried on thro' the kingdom of popery until it is destroyed. It is evident that this vision comprehends the 2300 years, beginning in the reign of the Medes & Persians, and extending to the downfall of Popery. We find that Daniel prayed and confessed the sins of his nation, at the close of his prayer Gabriel was sent again, evidently, to explain the vision more particulaly, and under these circumstances we have the statement of the 70 weeks. (Chap. ix.) It must therefore appear that this second explanation, is an explanation of the same vision which contains the 2300 years, and where can we place these 490 years, but at the beginning of the vision.

2. These 490 years, as we have already seen, closes three years and an half after the day of Pentecost; so that they must begin 453 years before Christ, and must begin in the reign of the Persians over Babylon, and must comprehend the reign of the Persians from the time of the going forth of the decree to rebuild Jerusalem. They must of course comprehend the time of the Grecian empire which came next to the Persians, and also a considerable part of the Roman empire, which was in its glory in the time of our Saviour. But

it is plain that the 2300 years also must begin at the same time, and extend through all those empires, to the close of the empire of Popery; because the state of those very kingdoms are explained by the Angel under this very vision, the duration of which was proclaimed to be 2300 days, so that the very design of the 70 weeks, was evidently to designate that first part of the vision, which would last until the calling of the Gentiles.

3. It evidently appears from the close of the Angel's explanation of the 70 weeks, (Chap. ix, 27,) that the account was to go on, "*To the consummation, and that determined shall* "*be poured out upon the desolate,*" which evidently means unto the cleansing of the sanctuary, viz the end of the 2300 years, which makes it clear, that the 70 weeks was the beginning of the vision.

Here then is the grand clue on which the whole calculation is founded. 1. The whole vision from first to last contains 2300 years. But it is impossible by the most accurate dates we have in history, to find the beginning of those years. 2. We can find exactly where the 70 weeks ended, and then we can calculate exactly either backward or forward, and so from a middle point we can ascertain with mathematical exactness both the beginning and the end, and can find precisely both the rise and fall of the Pope. We will now proceed to our calculations.

TABLE 1.

	years.
Daniel's 70 weeks,	490
Which overruns the vulgar æra,	37
Which take from 490 and there remain	453

TABLE 2.

The time of the vision,	2300
Substract from it	453
And you have the end	1847

TABLE 3.

The end of the vision,	1847
Substract the reign of	
Popery,	1260
And you have the rise of the Pope,	587

TABLE 4.

From the first of the vision to the birth of Christ,	453
From thence to the rise of the Pope,	587
From thence to the Pope's downfall,	1260
The whole added together, make	2300

From the above tables you see, that from the going forth of the decree to rebuild the city and walls of Jerusalem to the birth of Christ, were 453 years, from that to the calling of the Gentiles were 37 years, which closed the 70 weeks, or 490 years. From the birth of Christ to the rise of the man of Sin were 587 years, and from thence to his fall are to be 1260,

which brings the overthrow of Rome to the year of our Lord 1847. N. B. This is according to the Scripture date, which is one year later than the vulgar æra, and consequently will throw the vulgar date of the downfall of Popery to the year of our Lord 1848, or at least to the close of the year 1847; for perhaps the whole difference is the close of one year and the beginning of the other, as I have already hinted.

My reader is not to accuse me of arrogance in the above calculation; or to think it a mere venture of a vain, or a productive imagination, nor yet the sallies of mere wit, and bold conjecture. Let him calculate fairly, from the solid data which Daniel and the Evangelists give, as I have done; and let him not loosely conclude that these things cannot be known, because hundreds of great and good men have overlooked the account. Let him think of Christopher Columbus' egg; although none of the gentlemen around the table could make it stand on its end, 'till Christopher gave it a tap on the table, and shewed them how, and then they could all do it easily. We should not rashly conclude that the Bible has given us such frequent statements for nothing. Altho' Daniel was directed to "Go his way," and to rest, &c. (Dan. xii, 13,) yet whenever the 70 weeks were out, the church had a clue by which they could have, long ago, calculated with perfect precision, both the rise, and fall, of the man of Sin, and the only reason why divines have been so bewildered on this subject, is because they have totally overlooked Daniel' 70th week, so accurately stated, and consequently had no number to direct thei calculations.

But this statement rests on the correct account of the Bible, only making allowance for the inaccuracy of the Christian æra, and consequently must be relied upon as authenticated by Daniel, and we must expect that, long looked for catastrophe, to take place at this very given time, according to prophecy, 36 or 37 years from this date.

SECTION II.

This calculation compared with St. Paul and St. John.

After we had made the above calculation, we compared it with the account of St. Paul and St. John, and we found, that according to the circumstances of the times, and of the state of the Roman empire described by them, Antichrist was to rise in the very period which embraced this account of Daniel, and that the exact date of Daniel designated the seventh form

of the Roman government, when the sixth head was mortally wounded, and the empire divided into ten (or several) kingdoms. To evince this, let us attend to those prophecies.

St. Paul says, 2 Thess. ii, 7, 8. "He who letteth, will let, "until he be taken out of the way. And then shall that wicked "be revealed." Both Paul and John spoke in dark language, which is not only peculiar to the prophetic style, but was also peculiarly necessary, considering the circumstances and times in which the Apostles lived. God, in his goodness to the church, directed them to speak in covert language, that the persecuting power of Rome might not be exasperated to greater rigor in persecuting the church, for predicting the downfall of the glory of the Roman Empire. So that Paul said, "He that letteth, will let, until *he be taken out of the way*." Meaning, that the Empire of Rome hindereth the man of sin to rise, and will hinder, until it fall; then, when the imperial government is taken from the Romans, the Pope will appear, and set up his blasphemous government over the church.

It is, therefore, evident that the Man of sin was to arise out of the church, and not out of the civil department, which was a *let* to that wicked one, and it is also evident that he was to arise at the time when Rome would lose her government, and become a tributary province to some other power.

This fixes the rise of the Pope in the period which comprehends the precise date of Daniel, as we will see presently.

St. John gives a more copious account, as we will see on enquiry. Rev. xiii, 1. "I saw a beast rise up out of the sea, "having seven heads and ten horns." 1. A venomous, ravenous wild beast. 2. Rising out of the sea. The sea means, the commotions of people, revolutions of empires, and the unsettled state of government. 3. The seven heads, mean not only the seven hills on which Rome was built, but also the seven different forms of government of Rome, viz. Kings, Consuls, Dictators, Decemvirs, Military Tribunes, Emperors and a state of dependence on the exarch of Ravenna, the viceroy of the Emperor of Constantinople. 4. The ten horns, are several kingdoms into which the Empire was to be divided, as Italy, Spain, Portugal, England, France, Germany, &c.

V. 3. "And I saw one of his heads, as it were, wounded to "death; and his deadly wound was healed." 1. This head was the sixth form of the Roman government, viz. the government by Emperors, which was wounded, first, in the conquest of the Goths, and finally expired when the Gothic kingdom was overturned by the Emperor of the East, and Rome was reduced to a tributary province of Ravenna. 2. This wounded head began to be healed, when in this seventh form

of government, the Bishop of Rome rose to the dignity of universal Bishop, and was perfectly restored to health, when he became a temporal prince, and the seat of government was restored to the city of Rome.

This fixes the rise of the Pope, exactly where Paul fixed it, viz. when the Roman power *(he that letteth)* was taken out of the way; and this period perfectly coincides with Daniel, as we will see in the next section.

Ver. 11. "And I beheld another beast coming up out of the "earth, and he had two horns like a lamb, and he spoke as a "Dragon." 1. This beast rose out of the earth, meaning, that he is of an earthly nature; and that he was to rise, like a plant out of the soil, gradually, by proper cultivation. This beast consequently means the dignified state, hierarchy, and the secular power of popery, which rose gradually higher and higher, by art and policy, as the Pope increased in authority, and wickedness. This is farther evident, 2dly. by his having two horns. This means the double power of the Pope, when he rose so high as to become a temporal prince, and wore two swords, emblematical of his temporal, and spiritual authority. This came to pass when king Pepin of France made a donation of the Exarchate of Ravenna, and also Pentapolis, and some other places, to the Bishop of Rome, as the patrimony of St. Peter, and consequently the Pope being now exalted to temporal authority, and fixing his seat of government on the seven hills, Rome became again the imperial seat, both in a civil and ecclesiastic sense. Thus the little horn, as Daniel says, (Dan. vii, 8, 24.) subdued three horns, or kingdoms, Italy, Ravenna, and Pentapolis, which ever afterwards were claimed as St. Peter's patrimony, and belonged to his successor in the Roman See, or papal chair. 3. Altho' this beast had two horns as a lamb, yet he spoke as a Dragon. That is, altho' the Pope pretended to hold his power, both as head of the church, and as temporal prince, as the vicar of Christ, the lamb of God, and as the successor of St. Peter, and consequently under the covert of a church officer, having the keys of Christ's kingdom; yet his government, both temporal and spiritual, was, in the spirit of it, dictated by Satan, the god of this world, and modeled after the ancient idolatry of Rome, the old Dragon

This account of the popish authority, under this figure, dates the rise of the Pope in the very same period as before, because the beast rising out of the sea, which is evidently the Pope, rose before this one, and is called (ver. 12,) the first beast, and the second beast caused the earth to worship the

first beast. But the second beast did not make his appearance until the year 755, when the Pope put on his two horns, viz. his temporal, as well as spiritual power; the first beast which is the Pope, had, consequently, risen before this date, and had by this time risen to a considerable height of power. But betwixt the year 755 and 566 was the time of the mortal wound of the sixth head, and was the seventh form, in which "he "that letteth" was taken out of the way. So the account still runs to the same period as before.

Again. In Rev. xvii, we have another vision of the Pope, seen by St. John, under the figure of a woman arrayed in scarlet, sitting upon a scarlet coloured beast, having (as before) seven heads, and ten horns. This woman is the same as the second beast, which he saw before, rising out of the earth, which is the hierarchy, the establishment, or regal state of the Pope. The Pope and his ministers used to dress in scarlet and purple; the Pope's Cardinals, or high officers, used to ride on horses decked, and covered with scarlet, wearing a double sword, emblematical of the double authority, civil and ecclesiastic, with which the Pope was vested. Red, is not only a signum of royalty, but also a prophetic emblem of tyranny, cruelty, and bloody persecution.

Therefore St. John in this vision had a view of the Pope in all his dignity, in full form. The Angel explained the vision in the following manner:

Ver. 8. "The beast that thou sawest, was, and is not, "and shall ascend out of the bottomless pit." This is a general view of Rome from first to last. Rome was once an imperial city, shall lose her sovereignty, and regain it again, by the diabolical wickedness of her bishops, and shall finally be destroyed, as old Rome was. Thus it is said of the beast that he *was, and was not, and yet is.* This again fixes the rise of the Pope at the time when Rome was not, and comes to life, as it were, in the rise of Antichrist.

Ver. 9. "Here is the mind that hath wisdom." That is, This is the proper explanation, and he who is wise will notice it, and take warning. "The seven heads are seven moun- "tains on which the woman sitteth." Here the seat of the Pope is designated to be the city *Rome*, built on seven hills.

Ver. 10. "And there are seven kings." These are the seven forms of government which I have mentioned already. "Five are fallen and one is." In the time of the vision Rome was governed by Emperers, and consequently, was then in her sixth form, viz. the Imperial. The five first were fallen, viz. the government by Kings, Consuls, Dictators, Decemvirs and Military tribunes with consular authority, as Tacitus and

Livy relate, who lived, and wrote their histories of Rome, not far from the time of this vision. These two Roman historians agree, in their account of these six forms of government with the Apostle. But St. John goes on in his prophecy and says, "The other is not yet come." The other form is yet in future. And, says he, "When it cometh it must continue a "short space." This seventh form, therefore, must be the time when the Pope will rise, as we find in ver. 11, "And "the beast which was, and is not, and yet is, (ver. 8,) even he is "the eighth." This is the popish form, and is the last, because he "Goeth into perdition." Thus it is evident that the Pope must rise in the seventh form which comes after the imperial form, and this fixes the rise of the Pope, again, in the very same period.

Thus we clearly see that St. Paul and St. John, both fix the rise of Antichrist in the period when Rome lost her imperial authority, which we will find by history, comes to the very date of Daniel, according to the calculation in the tables.

SECTION III.

These prophecies fulfilled according to the account of Roman, and Ecclesiastical history.

We now proceed, in the third place, to show facts stated by correct history, pointing out with clearness, the fulfilment of these prophecies of St. Paul and St. John, and dating the rise of Antichrist about the very time given by Daniel.

Constantine the great came to the throne as sole Emperor of Rome, in the year of our Lord 323. But he was still a let to Antichrist. For altho' he, in a measure, put an end to the heathen idolatry, yet he did not change the sixth form of government. It is true, he put down the pagan officers of government, and was himself a Christian Emperor, yet he did not alter the imperial form. Constantine enjoyed profound peace in his empire, and the church of Christ had a time of rest, and glory for fifteen years. This Christian Emperor, (who was the first Christian who ever had been vested with civil authority) had the prospect of establishing a long reign of happiness in the succession of his family. But, alas, he was no sooner removed from a temporal, to an eternal crown, than his three unhappy sons, Constantine II. Constantius, and Constans, began to grasp at superiority, and even to attempt the ruin of one another; and in 27 years, Constantine had not a child to inherit his throne. After this, the barbarous na-

tions of almost every name and place, broke in upon the empire, and Rome in her vast extent of country and pride of power, was in a continual flame of war for 130 years, from the death of Constantine the great untill Augustulus, the last Emperor, was expelled from the imperial throne, in the year 476. This was a terrible time for the church, and no time for the Pope to make his appearance.

Odoacer, who is called the King of the Heruli, who collected an army from various parts of Germany, had the honor (if it was an honor) to put an end to the Emperors of Rome. Having conquered Augustulus, he proclaimed himself king of Italy. But he did not long enjoy the fruits of his victory, for Theodoric, king of the Goths overcame him, and slew him. Thus the Gothic kingdom was settled in Italy in the year 493, which continued upwards of 70 years. But although the Emperors were removed, and a kingly government took place, yet this could not be said to be a new form of government; because the Roman Senate, and magistrates, were still continued, and they were governed according to their old form, only with a king, instead of an emperor, presiding over their council. It must further be noticed, that even a kingly government could not be a new form, because they were at first governed by kings, and it would only be the renewing of their first form, and not introducing a new one. So that the Gothic form could not be the seventh, out of which the Pope was to rise. Therefore we must wait another revolution before we look for the Pope.

But the Emperor of Constantinople, who was called the Eastern Emperor, by a long series of wars and revolutions overturned the Gothic kingdom in Italy. Rome suffered vast calamities of war, famine, and desolation. The city was besieged and taken, back, and forward, five times in the course of twenty years. At length she was taken by the eastern Emperor, and reduced to a petty dukedom, and made subject to the laws, and authority of the exarch of Ravenna, and became tributary to Longinus, the viceroy of the Emperor of Constantinople. This was done in the year 566.

This is the time predicted by St. Paul, and St. John; and now we may begin to look for *his holiness*. This is the wounded head, and the seventh form of government, which Rome had never experienced before. She who had been Mistress of the world, is now a poor tributary province, subject to the exarchate of Ravenna, under the power of the Greek Emperor, having neither Magistrate, Senate, or laws of her own.—In this state Rome continued for 189 years, before the deadly wound, in a civil sense, was healed, and none but the Bishop of

Rome, according to the prophecy, could heal this mortal wound.

But the date according to Daniel, we must remember, is fixed to the year 587, which is the 87th of this sixth century. The Bishop of Rome was now left alone, neither king, nor emperor, neither senate, nor magistrate, to stand in his way. He that letteth is now removed, and the lordly successor of St. Peter, is in the peaceable possession of the seven hill'd city, and nothing is wanting to fulfil the prophecies, but for him to put on the purple, as became the occupant of imperious Rome. Accordingly we find his holiness not inattentive to his advantage! The mystery of iniquity begins to work hard, and successfully; and the very circumstances of the times seem to urge on the fatal crisis.

Constantinople now being the seat of the empire, and Rome but a petty Dukedom under her control, this circumstance added dignity to the Capital, and induced the Bishop of Constantinople to contend with the Bishop of Rome for superiority. The proud spirit of the Roman Bishop could not brook the thought of bowing to a superior; and hence the right of supremacy became a constant bone of contention betwixt the two Bishops, while the lesser Bishops of Antioch, Jerusalem, Alexandria, &c. had to make fair weather the best way they could.

At length it occurred that the Bishop of the East called a council at Constantinople, independent of the Bishop of the West, and also did it under the assumed authority of *universal Bishop*. This roused the Bishop of Rome, and caused him to exert every nerve to establish himself in the chair of St. Peter. He therefore arrogantly assumed to himself the title of *universal Bishop*, and caused the western churches to submit to him; he also wrote letters to the Emperor, and to the western kings and bishops with whom he had any concern, and used all possible arts and stratagems, to secure to himself universal obedience; and has never given up his claim from that day to this. This council sat in the year 588.

Two years after this council, Gregory the great, came to the Roman See, with this flattering title, who was a cunning artful man, and full of activity; he exerted himself to support his claim to the supreme power over the church, and to carry on his plans more successfully, he instituted many rites, established orders, monasteries, and temples; enriched many churches by largesses and endowments, suffered himself to be styled *Judge in the place of God, and Vicegerent of the most high*, he instituted the Canon of the Mass, prayers to saints,

as mediators, the festival of the Virgin Mary, and the immaculate conception of Christ, the sale of relicks, and the sacred oil for purification; and many other things which he introduced into the church, and worship of God, tending to adulterate the true religion; symbolizing the old heathen idolatry, and introducing the friperies of paganism into the kingdom of Christ.

If these things do not clearly indicate the rise of Antichrist, and positively testify that the fatal period is now come, for the true church to go in mourning, and sackcloth, I know not what period we can fix upon. I know the bishops of Rome, and of Constantinople, for some time before this council, had been contesting about the rights of superiority, and attempting to usurp dominion over the church. But the claim of the Roman Bishop, from the time of this council became permanent; and altho' he had thirsted for the title of *universal Bishop* before, yet the Bishop of Constantinople was too powerful a rival for him to support his claim. But now his time was come, and he easily took the palm from the Bishop of the East, and instead of ever losing his assumed prerogative, he has, ever since, supported it, and grew higher and higher in authority; and in eighteen years afterwards, he was not only acknowledged by the most of the western bishops and churches, but he also by flattery and bribery, prevailed upon Phocas, the Emperor of Constantinople to proclaim him œcumenical Bishop, by which he claimed authority over the whole christian world.

I know that this council was not called to try the titles of the two contending bishops, neither was this question at all called into view. The design of this council was to try a charge against the Bishop of Antioch. But the matter was, the Bishop of Constantinople assumed the title of universal Bishop, on this occasion. Which made the Bishop of Rome assert his right in opposition to the claim of the eastern Bishop; which claim he maintained in spite of all opposition from this time; which evidently fixes the date of the universal supremacy of the Pope of Rome to the date of this council, which was the undeniable occasion of the Bishop's arrogant claim, which he ever afterwards maintained.

These things are too plainly stated in history to be denied; and they took place precisely in the period stated by St. Paul and St. John, and within one prophetic day of the date of the prophet Daniel.

Who can be inattentive to this extraordinary circumstance; or who can deny, or even dispute the correctness of this calculation, when we see, not only St. John and St. Paul, describing the state of the Roman empire, exactly as it was, in this

period; but also when the prophet Daniel with the index of the angel Gabriel pointed to the very time, within one prophetic day, of the sitting of this very council? The date of Daniel is 587. The date of the sitting of this council is 588, one year only of difference, which is no object in the calculation of so long a time. And I have no doubt but the reason of this difference, is, as I have already explained, because the Christian æra begins one year too soon.

It is truly surprising, that this date has not only been specified by Daniel the Prophet; but also that God has ordered matters so, that the authentic records of history has been so kept, and handed down to us, that we can see the finger of the most correct historians extent, nearly meeting the finger of the Prophet, pointing to the year 587. At which memorable time we find Mauricius, Emperor of the east, John the Faster, Bishop of Constantinople, and Pelagius II. Bishop of Rome. We also find Bishop John, calling a council under the assumed authority of head of the church; and Bishop Pelagius opposing his arrogant claim, assuming the title himself, and maintaining his dignity from that date ever since. From which time, as we have already seen, the Bishop of Rome has worn all the various marks of Antichrist foretold by the prophets.

Can we, therefore, indulge a single doubt? Must we not conclude with the fullest certainty, that this was the time of the rise of the Pope? I think the whole statement must be fair and conclusive.

But Daniel has predicted his fall as accurately as his rise. He said that the end of the vision and the cleansing of the sanctuary shall be at the end of 2300 days, which as I have already calculated, hands us down to the year 1847, which is 36 years after the present date, (1811.)

From this calculation we are surprised to find that this all-important time, long looked for, long prayed for, and long desired, has almost overtaken us unawares. We have been counting for the time when the Pope became a temporal king in the year 755, which would carry us down to the year 2015. But this is the time in which the second beast rose, and not the Pope. But the Pope had been wearing the evident marks of Antichrist for many years before this date.

Such is my confidence in the truth of the word of God, and such is my conviction from Daniel's account, that I hesitate not, to say that the downfall of popery, and the dawn of the church's glory will take place 36 years after the present date. The church will be surprised with the awful appearance of her Lord, with the display of his fiery indignation against

his enemies, and the beatific smiles of his countenance upon his friends, and humble followers.

Here we must remember that the Prophet Daniel adds 30 years to this date, for extirpating the relicks of Antichrist after his holiness is gone to perdition. To this he adds 45 more for the calling in of the Jews, and for the spread of the gospel all over the world. (Dan. xii. 11, 12.) Thus, after the fatal stroke will be given, and the whore of Babylon destroyed, the progress of the gospel will be gradual; but, no doubt, it will be attended with very signal and rapid effects, both on Jews and Gentiles. Satan will be chained in the bottomless pit, and consequently the unhappy effects of his baleful influence will be no more. The glorious gospel with its light and truth will go forth conquering and to conquer. Papists, Infidels, and Jews must all yield to its divine energy. All churches which are radically wrong, will tumble to ruin, and all such as are founded on bigoted, uncharitable principles, will be lost in shame and disgrace. All such as have much combustible intermixed with truth, piety, and charity, will be purged by fire, and even the very best will have some few scraps of their venerated creeds, crossed, and condemned as contrary to the true and only standard of the church.

In forty seven we may hope
To find the world without a Pope;
When thirty more expel the evil,
We'll find the world without a Devil;
Add three years more and forty two,
We'll find the world without a Jew:
The Pope, and Devil, known no more,
Until the thousand years are o'er;
And Jew and Gentile now the same,
Rejoice to wear the Christian name:
The glorious dawn of forty seven,
Will introduce new earth and heaven.

It is thought by many very sensible Commentators that the Jews will be literally restored to their own land, and many texts of scripture literally speak of it. But I think not. It is not my design to argue this point, it would be too great a digression from my present attempt. I will only add a few reasons out of many.

1. Many prophecies as specifically expressed as any about the Jews, have had only a mystical, and not a literal fulfilment; for instance, Christ sitting on the throne of David. The Gentiles flocking to Jerusalem, and demanding room to

dwell there. John the baptist coming in the place of Elijah. The Christian church offering burnt offerings and sacrifices on the altar. Christ's spiritual presence with the church, and many others.

2. If the Jews were brought back to their own land, and would dwell together as a separate people, how could the Jews and Gentiles be united together as one body, what mark of distinction would there be! There could be none in religion; for all will be one in Christ; the ordinances, worship, and church membership, and all advantages and privileges would be the same. Consequently,

3. All the difference by way of distinction must be in a civil or political sense. I have no notion that the prophecies relate to the civil polity of the Jews, but to the blessings of religion. But in religion they cannot excel any others, because the gospel promises the same blessings to all believers, and there is neither Jew nor Greek circumcision, or uncircumcision, Barbarian, Scythian, bond or free, but all are one in Christ. But if the preeminence be in the civil state of the Jewish nation, if the advantage be on their side, then they must have better land, a better government, better kings or gevernors than other nations, which is neither probable, or even possible without a miracle.

4. If the promises are literally true, their king must be a literal descendant of king David. But what will they do for the literal kingdom of Christ, who is the very son of David which the promises allude to, and Christ never professed to be a civil ruler.

Upon the whole, I can see no possible advantage arising from a literal fulfilment, but rather the contrary. But if God is pleased to bring them back, I have no objection. Their land is now no object with any, except some partial spot of it to some of the Turks, who inhabit those parts.

I would rather conclude that the promise would be more gloriously fulfilled, in the same manner as similar promises relative to the Gentiles have been, and are fulfilling every day; in a spiritual sense, even by bringing them into the church, and making them partakers of the spiritual blessings of the gospel.

But however these things may be, one thing is certain, "Blessed is he who waiteth and cometh to the 1335 days," (Dan. xii, 12,) because he will then behold the Millennium in its full glory, which will be in the year 1922. But he who lives until the year 1847, which is only 36 years from this date will see the downfall of Antichrist, the dreadful catastrophy of Rome, and the introduction of the glory of the kingdom

of Christ. Let the church rejoice at the near approach of the awful scene ; but let her mix trembling with her joy, for before these days, will be days of sore persecution, trouble and sorrow ; "But he that endureth to the end, the same "shall be saved."

SECTION IV.

Dates of Mahomet, and the Popes.

Having stated my calculation, and explained the grounds which I have taken, I will now, for the gratification of the curious reader, give a short chronological account of the Pope of Rome until he became a temporal prince ; and as Mahomet was cotemporary with popery, I will also mention his rise, and give a short sketch of his progress.

Belagius II. was the first who assumed to himself the title of *œcumenical* or *universal Bishop*, in opposition to Bishop John of Constantinople, in the year of Lord 587. According to the Christian æra 588, Gregory the great came to the papal chair two years afterwards, in the year 590. He was succeeded by Sabinianus in 605, Sabinianus was succeeded by Boniface III. A. D. 606. In this year Boniface prevailed upon Phocas, the emperor of Constantinople, to proclaim him *universal Bishop*. This dignity he obtained by flattery, and a large reward, and by this decree of the Emperor, his prerogative was confirmed as head of the church universal.

Many have conjectured this to be the time of the rise of the Pope. But this would be nineteen years later than the date of Daniel. Neither is it reasonable to conclude this to be the true date of the rise of popery, because this declaration of the Emperor was only an acknowledgment of a title which the Pope had worn for eighteen or nineteen years, and giving his sanction to what was claimed before ; and therefore could not be the rise of popery, but only a confirmation. I think it nothing but fair to give the Pope his own date, when he himself claimed the prerogative, and from which time he has ever maintained it.

In this same year, (606) Mahomet began to conceive his diabolical imposture. In 608 he began to divulge it. In 622 he had to fly for his life from the city Mecca, in Arabia, to Medina, at which time he fixed his æra, which is called the Hegira. From this time and place he began his excursions, in which he established both his religion, and his empire ; He died in the year 632 and in the 61st year of his age. He was succeeded by Abubeker. After him Omar, and after

him Othman, who died in the year 655. Thus in 33 years they conquered the extensive country of Arabia, Egypt, and other parts of Africa, Syria, Persia & Jerusalem; and propagated their religion wherever they went. And at the death of Othman their ravages in a great measure ceased, at least for a time, in consequence of their quarrelling among themselves.

But Walid united the Saracen, or Mahometan power, invaded the west of Europe, and threatened destruction wherever they went. They passed into Spain in the year 713, and in four years they were master of the whole country. From thence they crossed the Pyrenees into France with an army of 400,000 men, women and children, and began to ravage the country. But Charles Martel, met them with a French army, and gave them battle. A most obstinate fight ensued, in which the Saracens were completely defeated, and their general, and 370,000 of their army lay dead on the field. This battle was fought in the year 734. But to return to the Pope of Rome.

We have already stated that Pope Boniface III. was declared universal Bishop by the Emperor of the East in the year 606. In the intermediate space between 606 and 755, there were twenty five successions of Popes, when we find Stephen II. on the chair of St. Peter. Rome had been for 183 years a tributary to Revenna, and consequently in a very abject state, and the Pope had been rising higher and higher in his ecclesiastical authority over the church, especially the churches in the west of Europe. Pepin of France had, by the permission of the Pope, dethroned Childeric II. and usurped the throne in the year 751. Afterwards the Lombards under Aistulphus, their king invaded, and conquered Ravenna, in the year 752; and as Rome had been a dependency of the Exarchate of Ravenna, he demanded the tributary as a part of his conquest, and consequently marched an army against the papal City. This brought Rome to a very low state indeed. However the Pope remembering that he had obliged Pepin, went to France and requested him to come to his assistance against the Lombards. King Pepin, sensible of his obligation to the Pope, marched a powerful army into Italy and defeated Aistulphus, and took Ravenna, Pentapolis and several other cities and territories from him, and gave them to the Pope, as the patrimony of St. Peter. This was done in the year 755, and afterwards this grant was confirmed by Charles the great, son and successor of Pepin. Thus the Pope became a temporal prince, as well as a spiritual father over the church universal.

This is the date mostly fixed upon for the rise of the Pope. But this could never be reconciled either to Daniel's account, or to facts ; for it would be 168 years after the date of Daniel, and it would be many years after the Bishop of Rome had on him a number of the flagrant marks of popery, and had been evidently lording it over God's heritage, and consequently cannot be the true date. So that from every consideration it appears evident that the Pope made his appearance in the year of our Lord 587, and will go into perdition in the year 1847, as we have demonsrated.

SECTION V.

The reformation under the fifth Vial.

The only way in which we can ascertain the fulfilment of prophecy, is to notice what kind of events the prophecy describes, and then to point out events which answer the prophetic description. The downfall of Antichrist is now so near at hand, that it is time for us to notice the signs of its approach. I will therefore turn my reader's attention to the process of divine providence relative to his church, since the happy time of the reformation ; and I think we will evidently see that God is fulfilling his predictions apace, and we seem to take no notice of it. We ought to be prepared for the coming of the Lord ; and we ought also to remember that one special design of prophecy, is to warn, and notify the church, of what is approaching, that she may escape danger ; or that her faith may be strengthened, and her hope, and joy increased, in the prospect of future glory. Had the christian church taken no notice of Christ's prophecy of the destruction of Jerusalem, but waited for the fulfilment, thousands of christians would have been destroyed ; whereas by noticing the sign, and fleeing to the mountains, they every one escaped. I have but little doubt, but the two witnesses preserved the principles of true religion thro' all the dark times of popery, from the very first, by noticing the scripture signs of the man of sin. Jerome, who lived but a little before the rise of Antichrist, who was an excellent expositor of scripture ; observing the fall of the Roman empire, exclaimed, " Qui tenebat, " demedio sit ; et non intelligimus antichristum appropin- " quare ?" " He who letteth, is taken out of the way ; and " do we not understand that Antichrist is approaching ?" No doubt Rome will be suddenly destroyed with a tremendous and signal overthrow, and if christians do not take care, and keep at a proper distance from her, they will feel the direful

effects of stupid inattention to prophetic warnings. "Re "member Lot's wife" was our Saviour's caution; and we have as much need of a caution now as ever the church had; for the most awful catastrophy is soon to take place in Europe that ever the world experienced. Therefore (Rev. xviii, 4,) a voice cried from heaven saying, "Come out of her, my "people, that ye be not partakers of her sins, and that ye re- "ceive not of her plagues. For her plagues shall come in "one day, (ver. 8,) Death & mourning, & famine, and she "shall be utterly burnt with fire."

Therefore let not those be branded with *temerity and presumption* who honestly try, by hard study and laborious enquiry, and solemn prayer to God for direction, to know the times that God has revealed, and to mark the appearance of his providence in the world, and solemnly warn the church of her danger. If the calculations I have made from Daniel's prophecy be correct, and if I (by divine assistance) have given the true meaning of the Prophet; 36 years will burn Rome with fire, and all Europe will smoke and tremble under the footsteps of God Almighty.

Christians take care; come not nigh the whore of Babylon; her utter destruction is at hand, and every ear that hears it shall tingle, and every eye that will see it will tremble with astonishment. When we think of the downfall of Antichrist & the approach of the Millennium we feel glad, and so we ought for the church's sake; we long to live, that we may see the church in her glory. All these feelings are natural to those who love Christ and his cause; and a glorious revolution it will be for the church. But we ought to remember, that altho' the downfall of the Pope, is indeed a matter of triumph both to saints & angels, and will remarkably redound to the glory of Christ and his gospel kingdom; yet, "Who shall abide the day of his "coming, for it shall burn like an oven." The prophet Daniel says, "Blessed is he who waiteth and cometh to the thousand "three hundred and five and thirty days." Because then will be joy and peace. But we may rest assured, the commencement will be dreadful beyond description, and whoever lives to see it, especially if he lives in Europe, will wish he were dead. The destruction of the temple, and Jerusalem, was a type, and an emblem of the destruction of Rome, which, altho' it was matter of great joy to the church, yet in the time of it, it was a day of unspeakable distress. Christians escaped death, it is true, by keeping at a distance, but they were far from escaping trouble. They had to leave their houses, and not even take time, to go in, and take their clothes, they had

to fly to the desert mountains with their wives and their children, and to scatter among the surrounding nations as pilgrims, until the storm was over. Hence Christ directed them to pray that their flight might not be in the winter, or on the sabbath; and promised that the days of distress should be shortened.—This scene is to be all acted over again at Rome, 36 years after this; and woe to them who are with child, and them who give suck in those days.

It appears evident, to me, that the fifth Vial was poured out at the commencement of the reformation from popery, and continued thro' the time of the revolution of France, until a very few years ago. To evince this very important fulfilment of prophecy, we will compare the prophetic account with the memorable occurances of those times.

Rev. xvi, 10. "And the fifth Angel poured out his Vial "upon the seat of the beast; and his kingdom was full of "darkness, and they gnawed their tongues for pain, and blas-"phemed the God of heaven, because of their pains and their "sores, and repented not of their deeds."

The evident meaning of this prophecy is, that the judgments of God under this Vial was to affect the power of popery, and retrench the authority of the Pope, both in his civil and ecclesiastical government, and that ignorance and confusion would confound the councils of the papal kingdom, and that the Pope and his adherents would be filled with torture and chagrin, under the loss of his dominions and authority, yet still persist in their wickedness and impenitence.

Every one must see that these circumstances have all taken place in a very singular manner, from the time of the reformation, as may be evinced by a view of the particulars.

The glorious reformation began in the sixteenth century, in the year 1517. Popery was then in its zenith, and Pope Leo X. was in the papal chair, regaling himself with happy prospects of tranquility and luxury. The Waldenses and Albogenses being expelled from the valies of Piedmont, and the attempts of Wickliff in England, and John Huss of Bohemia, and Jerome of Prague, being all hushed, as it was thought by the proud Pontiff, every thing seemed quiet, and flattering to the avarice of the wicked tyrant of Rome.

Leo X. was a man of abominable morals, and wicked enough to do any thing in the compass of his power. Before he was advanced to the papacom, he indulged in the vilest species of debauchery, and when he was elected to the chair of St. Peter, he was so far gone in the *morb veneriali*, that his physicians pronounced that he could not live a month. He, however, recovered. His private sentiments in religion were deistical.

He used to say, that altho' religion was a mere farce, yet it would answer a valuable purpose for him and his successors. How shocking it is to think that such a man should be deemed the Vicar of Christ, and the infallible head of the Redeemer's kingdom. This is the wicked man who was in the peaceable possession of St. Peter's patrimony, as his temporal dominion, and occupied the honor of universal Bishop over the catholic church, when the reformation commenced.

Pope Leo undertook to build, or repair, St Peter's church, which required a considerable sum of money; to answer this purpose as well as other mercenary views, he fell upon the execrable scheme of selling indulgences. The vast ignorance of the times, and the devotedness of the people to the will of the Pope, made it at all probable that such a glaring imposition could succeed. The form of these indulgences was as follows:

"May the Lord Jesus Christ have mercy upon thee, and "absolve thee by the merits of his most holy passion. And "I by his authority, that of the blessed apostles Peter and "Paul, and of the most holy Pope, granted and committed to "me in these parts, do absolve thee, first from all ecclesias-"tical censures, in whatever manner they may have been in-"curred; then from all thy sins, transgressions & excesses "how enormous soever they may be; even from such as are "reserved for the cognizance of the holy See, as far as the "keys of the holy church extend. I remit to you all punish-"ment which you deserve in purgatory, on their account; and "I restore you to the holy sacraments of the church, to the "unity of the faithful, and to that innocence and purity which "you possessed at baptism; so that when you die, the gates "of punishment shall be shut, and the gates of the paradise of "delight shall be opened. And if you shall not die at pre-"sent, this grace shall remain in full force when you are at "the point of death. In the name of the Father, and of the "Son, and of the Holy Ghost."

These indulgences were committed to certain officers, or preachers, who carried them all over the popish churches, and sold them at an average price of twelve pence a piece. A number of them were bro't to Germany, by one John Tetzel, who in a most extravagant manner extolled their virtue; with incomparable ignorance and zeal.

Martin Luther, a monk of the Augustin order, struck with the glaring absurdity of such a horrid imposition, opposed Tetzel with all his eloquence, and with great success. The people were easily convinced, by the good sense and arguments of Luther, of the imposition of Tetzel, and sided with

the Saxon reformer, against the extravagant folly of popery, and many of the German princes yielded to the force of truth, and many men of profound learning and penetrating genius, seconded the cause of the reformation.

Thus the glorious reformation began in Saxony in Germany, in an unexpected manner, and by a poor friar, who at first with his single arm opposed the overgrown power of the Pope of Rome, and at a time too when the power of the Pope was so great, that he sat his foot upon the neck of kings and emperors at his pleasure. But the fifth Vial was now poured out, and his throne was to be shaken. The power was God's, and the instrument was Luther. But altho' Luther was the first who openly opposed the arrogant claims of the Pope, yet there were many eminent men who were groaning under the papal yoke, and ardently wished for a reformation in the church; and some were even before Luther in their decided disapprobation of the monstrous licentiousness of the church, and the arrogance of the bishops, and far excelled him in genius, learning and mental abilities. Therefore when Luther opened the way, he was soon joined by numbers, and literary talents.

The principle instruments employed by God to begin, and carry on the reformation were, Luther, Calvin, Zuingle, Melancthon, Carlostadt, Knox, Bucer, Brown, and many others. They were so very successful in their endeavours to propagate the truth, and in opposing the superstitions of popery, that in a few years, many of the states of Germany. Switzerland, Geneva, Bohemia, Hungary, England, Scotland, Ireland, &c. separated from the romish church, and renounced the Pope's authority, and even Italy itself was far from being excluded from the light and glory of the reformation.

The cause of the reformation was espoused particularly by Frederic the wise, Elector of Saxony, who warmly engaged in the defence of Luther, and became his faithful friend and protector. The kingdom of France was at first considerably affected by the divine influence of the reformation, but afterwards the protestant interest in that kingdom was born down by violent persecution. But altho' the Pope regained some of his power over the reformed churches, and kingdoms in Europe, yet his throne was materially affected, and his power both temporal and spiritual was much diminished. He not only lost many kingdoms altogether, but even those parts which remained under his jurisdiction, were much less subservient to his wishes than formerly.

Now from this short sketch of the history of these times, it is easy to see that the fifth Angel had poured out his Vial on the throne, or seat of the beast. He who had before swayed

an almost incontrolable sceptre over all Europe, now experienced a prodigious retrenchment of his lordly power, and is left to bewail the loss of many of his most powerful kingdoms. Kings and emperors, began to find out that the Pope was but a fallible man; and the people began to know that they had more power in their own hands than they had formerly realized. This bore hard upon the Pope's interest and greatness, and made him gnaw his tongue with pain under his losses, although he repented not of his deeds.

But not only was this part of the prophecy fulfilled, which relates to the power of popery; but also the kingdom of the beast was full of darkness. Horrible glooms, disappointment and confusion sat upon their counsils, and all their plans, plots and schemes, were turned into fruitless experiments and folly. St. John says, "His kingdom was full of darkness." This darkness was of two kinds.

1. The reformation, by shedding light on the truths of the gospel, poured contempt on the vain and arrogant pretensions of popery, and exposed them in their blackest colours. This evidently appeared in their public controversies, which the champions of the reformation had with the Pope's legates.—The reformers on all occasions in their public ministrations, and combats, and also in their councils held on these subjects, so exposed the tenets of the roman church, and the shameful folly and ignorance of those who attempted to support the dying cause of Rome, that the kingdom of the beast was to all intents and purposes filled with darkness and confusion.

2. The kingdom of the beast was filled with darkness with respect to the plans and proceedings of the Pope and his council. This appeared in all their attemps to counteract the reformation. A few instances will plainly evince this truth.

At first the roman Pontiff sat still, and viewed the puny attempts of the Augustin friar, to ovethrow his power and opulence, with contempt. He appeared not to suspect any danger from such small efforts, of deranging his interest, so well established in Germany, and therefore Luther by improving his time gained such a strong party, as to be able to stand his ground against the emissaries of the Pope. But at length it was found that Luther was not to be braved by indifference and contempt. Leo began to stir himself when it was too late, and still expected not to have much trouble, in quashing the northern heresy, as he was pleased to call it.

Thus like the Egyptians they groped in the dark, as it were, for three days, and rose not up from their seats. This was a stricking instance of folly and darkness in the policy of

the Pope, and he got convinced of his stupidity only when it was too late, and even when he did begin to do something, folly marked every line of his conduct.

Luther opposed Tetzel, and the sale of the Pope's indulgences, in his public discourses at Wittemburg, in Saxony, in the academy, where he was professor of divinity. He delivered his first sermon against the assumed power of popery on the 30th of September, 1517. He was soon violently opposed by Tetzel, who attempted to support the dignity, and prerogative of the Pope. Luther had several debates with him, on those subjects, and also with Sylvester and Hogstrat, who joined Tetzel, and especially with Eckius, a celebrated professor of divinity, and a zealous advocate for popery.

The Pope had sat still during these conferences and disputes with the divines of Germany, for the space of a whole year. Maximilian I. Emperor of Germany, went to Rome, and informed Leo of the rapid progress of the doctrine of Luther, and the importance of the division it was likely to make in the empire. The proud Pontiff, therefore summoned Luther to appear before him at Rome, and there plead his cause at the tribunal of the Pope. But Frederic, Elector of Saxony, interfered, and persuaded Leo that the cause of Luther belonged to the ecclesiastical laws of the German Empire. He therefore ordered Luther to defend his pretensions and doctrines before his legate, Cardinal Casetan. But nothing could be more contrary to the interest of the Pope, than the appointment of Casetan to this important business. His proud insolent spirit, his shameful ignorance and domineering disposition, rendered him very unfit to cope with the firmness and good sense of the Saxon reformer. Instead of bringing matters to an accommodation, Casetan, by his folly, and supercilious menaces, exposed the cause of popery to disgrace and contempt, and tended to confirm the principles of the reformation in Germany, more than any thing else. Thus darkness sat upon the councils of the kingdom of the beast.

Another instance of darkness was in the rash and imprudent step of the Pope himself. Finding that he had committed such an important business to a very unfit person, he, to mend the matter, commissioned Charles Miltitz, who was a more prudent man, and better acquainted with business, to treat with the reformers. This was indeed a wise step, and would, in all probability, have quashed the reformation, at that time, had it not been for the wretched foolishness of Leo.

Luther had defeated Eckius, one of his first adversaries, in several disputes, which filled him with so much animosity, that he repaired to Rome, with a determination to persuade

the Pope to issue forth his spiritual thunder against the head of Luther, and so paralyse the nerves of the reformation. As for poor Casetan, he was so chagrined, and spited at the conquest gained over him in his disputes with the reformers, that he sickened and died in disappointment and vexation.—But Eckius, altho' he was also far inferior to his antagonists, in his disputes in Germany, yet he studied revenge, and, as I have said, went to Rome to procure a bull of excommunication against Luther. Thus while Miltitz was treating with Luther, Eckius was treating with Pope Leo.

Miltitz was a very mild, cunning, artful man. This prudent legate by his great ingenuity and address, the prudence of his proceedings, and the mildness of his temper, had almost persuaded the Saxon reformer, in a weak hour, to abandon the cause of the reformation. But while Miltitz was carrying on his schemes, and from every appearance, had almost drawn over Luther to return again to the bosom of the church of Rome; the Pope by one stroke of wretched folly and imprudence, defeated the whole that he had done. Eckius having had the address to win over Leo to his wishes, the rash imprudent Pontiff, just as Miltitz had partly gained over Luther, and almost brought on the fatal crisis of his recantation, issued a bull, by which forty one articles of Luther's Doctrine were condemned as heresy, and he summoned on pain of excommunication to retract and confess his errors within the space of sixty days, and to cast himself upon the clemency of the Pontiff.

The spirit of Luther, on receiving this rash and imprudent summons, soon resumed its native firmness. Such imperious, and unreasonable mandates, instead of humbling the bold Saxon, had the direct contrary effect. He immediately broke off all further negociations with Miltitz, and turned his attention to his own safety, and the critical cause of the reformation. He first appealed to a general council; but considering that his appeal would be of no avail, he immediately withdrew from the communion of the church of Rome.

This he did in a public and solemn manner, at Wittemburg, on the 10th of December 1520; and by so doing, he completely defeated the councils of the Pope of Rome, and extricated the whole reformed church from his domineering yoke. This bold piece of policy established the reformation on such firm basis, that it soon collected strength to stand future trials, and remains to this day in spite of all the attacks of popery either by intrigue, the sword, or the inquisition.

Luther and his coadjutors, when they withdrew from the authority of Rome, were clothed with all their ecclesiastical

functions, consequently when the Pope issued his bull of excommunication, on the 6th of January 1521, it had no object to light on, and just bursted in the air like a sky-rocket without any effect. The clerical authority of the reformers was not affected, and the divine influences of the spirit has still continued to accompany the doctrine, and ordinances of the reformed church unto this day, according to the promise of Christ; and no doubt will to the end of the world. Thus darkness, confusion and disappointment bewildered the papal power, and they gnawed their tongues for pain, and repented not of their deeds.

When the Pope found that he was outgeneralled by the wisdom of Luther, and that he could gain nothing by his theological weapons, he had recourse to the powerful, and coersive arguments of the sword. He consequently levied a powerful army against the protestants, in support of the papal cause. But alas, for them, it was now too late, the reformation had made such way, that a great part of Europe was ready to embark in the cause of truth; and there were so many powerful states and princes become nursing fathers, and nursing mothers to the true church, that the protestants were now able to confront the papal force, and stand their ground in the field of battle, as well as on the theatre of ecclesiastical controversy.

Had the Pope of Rome acted with his usual art and cunning, and exerted himself at first, when Luther stood alone, as it were, and his party but weak, the execrated schism, as they thought it, could easily have been suppressed, and Luther, and his small party, would have fallen an easy sacrifice to papal vengeance, like Huss, and Jerome, in the century before. But now the kingdom of the beast is full of darkness, both in point of theology, and civil policy, and therefore their plans were all defeated; and consequently no weapon against the reformation prospered.

Thus it evidently appears that the glorious reformation from popery was a Vial of God's wrath poured out by the fifth angel, on the seat of the beast, which filled his kingdom with darkness, and made them gnaw their tongues for pain.

SECTION VI.

The French revolution under the fifth Vial.

The American war began in the year 1775, and continued until the year 1783, when peace was concluded between the United States and Great Britain. This ever memorable strug-

gle established our independence, and the sovereignty of our nation. But altho' this important revolution took place in the time of the fifth Vial, yet I apprehend, it was not directly alluded to, by the prophecy. The Vials had a particular relation to God's judgments against popery. But I can see no connection betwixt the cause of American independence and popery. It is true, England had been one of the horns of the beast; but in the reformation she turned against Rome, and became disconnected from the whore of Babylon. North America, from its first settlements, was blessed with the divine effects of the reformed religion, and had no connection with the Pope. So that the seat of the beast was in no shape affected by the American war.

But the case was very different as to the revolution of France. France has not only been always a powerful kingdom, but she has also been uniformly a principal supporter and defender of the papal interest. She first constituted the Pope a temporal prince in the year 755, by establishing upon him, and his successors; the patrimony of St. Peter, as I have already related; and thus he raised Rome out of the dust of political death, to her former imperial state, and decked the successor of St. Peter with the purple, and added another horn to his escutcheon. (Rev. xiii, 11.)

Thus king Pepin of France, raised the Pope to his imperial dignity, and France has ever since been devoted to the interest of Rome, until the revolution took place.

It is true France partook considerably of the divine influences of the reformation; but she soon returned to her devotedness to the papal interest; and is justly marked as one of the most furious persecutors, that ever was stained with protestant blood. And altho' she never admitted the inquisition yet she was the strongest support, and the most powerful and faithful horn the Pope ever had. (Rev. xvii, 12 13.) "And "the ten horns shall give their power and strength to the "beast." It must therefore be very evident that for France to withdraw her influence and support from the Pope, must be a fatal stroke to his throne, and would deeply affect the seat of the beast. This was done by the French revolution, and consequently nothing can be more evident than that this revolution took place under the fifth Vial. This excites our curiosity to examine the particulars.

This revolution took place in the year 1789, in the month of July; and in the next October, Lewis XVI. king of France, (with the royal family) surrendered himself a prisoner of state. On the 21st of September 1792, the royalty of France was abolished by a decree of the nation. In the month of

December the king was tried for his life, and condemned to die. The sentence was executed, and the king beheaded, on January 21st 1793. The queen shared the same fate on October 16th following. And the royal princes became a victim on May 10th 1794. Thus the royalty of France ended, and the nation became a republic.

This change of the policy of France was an evident stroke at the papal power; because the resources of the nation were withdrawn from the Pope's interest, and the influence, and interest of France was concentered upon herself, and the Pope of Rome lost a capital stake when Lewis the sixteenth was beheaded.

But France has not only withdrawn herself, from the interest of the beast, but she has carried her conquests over all the kingdoms in Europe, subject to the Pope's authority. So that the conquests of Bonaparte has almost shook the seat of the beast to nothing.

God has raised up Bonaparte, to the imperial throne of France, to fulfil his will towards the Pope of Rome. He has endowed him with certain peculiar capacities of mind, and with an independent disposition to unlimited sovereignty. Such a man by no means suits the Pope's interest, but is exactly calculated to bring the papal prerogative to ruin. France has been a kingdom from the year 420 to the year 1793, viz. 1373 years and has produced 67 kings. Many of these kings have been victorious, and powerful; But she has never produced a man like Napoleon before.

Napoleon Bonaparte was born in the island of Corsica, on the 15th of August 1769, of poor parents. It is said his mother was a religious woman. When he was a school boy he exhibited an extraordinary quickness, and strength of mind, a martial turn, an ingenious economy, and bold intrepidity and firmness. When he was twelve years old, he was admitted to the communion in the romish church and received his confirmation. When the Archbishop asked him his name, as was usual on such occasions, he answered *Napoleon*. The Bishop fearing he had not heard the name rightly as it was new, asked again, he again answered *Napoleon*. The minister who assisted the Bishop on the occasion, taking it for granted that this must be the name of some canonised saint, and not recollecting Rev. ix, 11. said "*Napoleon!* I "do not know that saint!" Bonaparte replied with adroitness "I believe it, sir; that saint is a *Corsican*." I mention this anecdote to shew that Napoleon is the christian name of the Emperor of Gaul; and because St. John (Rev. ix, 11,) saw this saint, or angel, rising out of the Mediterranean sea,

which he calls a bottomless abiss, & the island of Corsica where Bonaparte was born, is an island in the Mediterranean.

The first remarkable appearance of Bonaparte was at the siege of Toulon, in the year 1793. He was then a subaltern officer in the artillery department, and was then 24 years of age. After which he was advanced to the rank of brigadier general. In the latter end of the next year, he was advanced to the chief command of the Italian army. When he was 26 years old, in the year 1796, he took this important post on the frontiers of Italy, and forthwith began his excursions in Italy, carrying all before him with incredible rapidity. Afterwards he made the Austrians feel the power of his conquering arms. He then made a descent upon Egypt. Took Malta in his rout, and in one month's time subdued Alexandria and Grand Cairo. He spent about a year in his excursion in Syria against the Turks, and returned again to Egypt, and leaving his army there under the command of two of his Generals, he returned to France with a few of his best officers in October 1st 1798.

On Nov. 9, 1799, the council of the Antients decreed the command of the whole French army to Bonaparte. The next day he went personally into the council of five hundred, and immediately disbanded them. On the 15th of December h was appointed first Consul of the nation. And in the year 1800 begun his second war with the Austrians. In June 9th, he fought the battle at Montebello, and on the 14th gained a complete victory over the Austrian army, in the memorable and bloody battle of Maringo.

But not to detail too many particulars, and to return to our allusion to the Pope, we just observe, that when Bonaparte had conquered Italy, and brought the Pope under his power, he extended his spiritual authority over France. This the Consul of France did thro' artful policy; not that he regarded the Pope's spiritual authority, but he saw it would answer a valuable purpose in the prosecution of his plan, which he had in view.

It was a long established custom for the kings of France to be crowned by the Pope of Rome. This custom took place when Stephen II. Bishop of Rome, crowned Pepin king of France, in the year 754 and continued a general custom ever since. The French nation being always devoted to the interest of the Roman See, ever since the reign of Pepin, it added much dignity to the sovereignty of the king to be crowned by the public approbation, and the sacred hands of the most holy successor of St. Peter. Bonaparte knowing how far custom prevailed with mankind, and wisely consider-ing

the attachment of the people of France to the authority of Rome, and having it in view to place the diadem on his head, took this politic step to grant indulgence to the Pope, and extend his ecclesiastical dominion over Gaul. This would give additional dignity to his coronation in the view of his subjects, many of whom believed the Pope to be infallible. This would answer a good turn for the present; and he could dispose of his holiness afterwards as he saw most conducive to the welfare of the Empire.

In pursuance to this plan, the Corsican General stepped from the consular, to the imperial seat. The Pope of Rome, in all the dignity of the most holy Father of the church, met him at the City of Milan, and crowned him Emperor of Gaul, and king of Italy, on the 2d. day of December 1804. Bonaparte received the imperial crown under the name NAPOLEON, which he had told the Bishop at his confirmation was the name of the Corsican saint, which Corsican, as he was pleased to call himself, has now become the Emperor of the most of the west of Europe; which canonization he has gained by active policy and the point of the bayonet.

Napoleon after he was established in his kingdom, and had no farther use for the Pope, and wisely computing that the riches of Rome would be more useful in his hands than in the possession of the Roman Pontiff, found it convenient to pick a quarrel with the infallible Vicar, marched an army to Rome, pillaged the City, and inriched his coffers with the spoil, took the Pope's temporal dominions from him, and confined his power to the seven hills, the proper designated seat of the beast; he also took the old venerable Father, and carried him in chains to France, where he died a prisoner. But as the time of the final downfall of the Pope was not yet come, Napoleon placed Cardinal Fesch on the papal throne, limiting his power to the City of Rome.

But altho' the Pope is almost gone to nothing, yet he still maintains his title as universal Bishop, and holds fast the keys of St. Peter. So, altho' he is made to groan under his pains, and sores, yet he repenteth not of his deeds.

Thus it is plain, that the events of the reformation, and the revolution of France, and the various revolutions, and troubled state of Europe answer evidently to the descriptions given in the prophecy under the fifth Vial. The church ought certainly to notice the finger of God in these things, not only as a part of his universal providence; but especially as the fulfilment of special predictions, the forerunners, and the prognostications of the speedy advent of the downfall of Rome, that bloody city, which has now almost filled her cup.

These things are so evident, that they are corroborating testimonies of the truth of my calculation from Daniel. Surely any person with half an eye, might see that the cloud is even now beginning to rise all around Italy, and thundering murmurs at a distance attract our attention, and tell us that Daniel's 2300 days are nearly at a close, when the Angel will sink the millstone in the sea, to be found no more. Rev. xviii, 21.

SECTION VII.

An explanation of the sixth Vial.

The sixth Vial is now poured out, and we already begin to see the portentous effects of it.

Chap. xvi, 12. "And the sixth Angel poured out his Vial "on the great river Euphrates, and the water thereof was "dried up, that the way of the kings of the East might be "prepared."

The river Euphrates is here to be understood in a mystical sense. Cyrus drained the river Euphrates, and by that means took the great city of Babylon. Rome in this prophecy is mystically called Babylon. The river Euphrates used to be the eastern boundary of the land of Israel, and the Assyrians, Persians, &c. had to cross it to attack Jerusalem. Consequently any circumstance that would be an inducement, or make it convenient to cross this eastern boundary, might very well be called, in the style of prophecy figuratively drying up the waters of the Euphrates. So that the Angel pouring his Vial on the river Euphrates, must mean the providence of God, ordering or disposing matters and circumstances, so that the kings of the East may be induced to make a descent on Italy, or the French empire; and to make them accomplish their design of a horrid invasion of Rome.

As the Turkish empire lies on the East and South-east of Italy, they must be intended, by the kings of the East. The Turks are an eastern people, they came from beyond the Euphrates in the East, and now occupy Constantinople as their capital, which used to be the seat of the eastern Emperors.--- So that the simple and plain sense of the sixth Vial is, that God in his superintending providence, and in his awful vengeance against Rome, will cause a horrible invasion by the Turks of the kingdom of Italy, which will end in the eternal desolation of Rome, and the complete extirpation of popery, The particulars are the following:

Ver. 13. "I saw three unclean spirits like frogs come out "of the mouth of the Dragon, and out of the mouth of the "beast, and out of the mouth of the false prophet."

1. The unclean spirits are like frogs, that is, they are noisy, nasty, beddy, croaking, and disagreeable. Let Europe take care.

2. They come out of the mouth. That is, they are the orders, or they obey the orders of their masters, & do their will.

3. Who, or what are these frogs? They are, agents, minions, deputies, emissaries, edicts, military laws, orders, proclamations, persuasive harrangues, and all subaltern officers, arranging the whole world for battle.

4. Who are the three champions, the Dragon, the beast and the false prophet? They are,

1. The Devil, the Pope and Mahomet. Or the influence of Satan, the abetters of popery, and the defenders of the Mahometan religion.

2. They are literally, and personally, Bonaparte the Emperor of Gaul, Cardinal Fesch, the successor to the See of Rome, and the Grand Seignior, the Emperor of Constantinople.

1. It is evident that Cardinal Fesch is the beast, because he is the Pope. It is true, he is not now quite as wild a beast, as his predecessors used to be, because Bonaparte has combed and lamed him a little, and shortened his chain; but still he is the beast.

2. The Emperor of Turkey is the false prophet, because he is emperor of the Mahometans; the Mahometan religion is the religion of his empire; and Mahomet professed himself to be the true prophet of God, and that he had the will of God given to him by the angel Gabriel, & he has been known all along by the name of the *prophet*. But as he was an impostor, he is properly called the *false prophet*.

3. But how, or why is Bonaparte the Dragon? I answer,

1. Because the Dragon had general power over the Roman empire, and the Pope of Rome; so has Bonaparte.

2. Because the Dragon gave to the Pope the power and seat, and the great authority he had. So has Bonaparte. All the power the Pope has, he enjoys not by the grace of God, but by the grace of Bonaparte.

3. The Dragon always loved war and bloodshed; so does Bonaparte.

But the special reasons why I think it, at least, very probable, that Bonaparte is pointed out, by the Dragon, in this verse, are the following. It is expressly said in Chap. ix, 11, "That they," viz. the locusts, who were the Mahometans,

" had a king over them; the angel of the *bottomless pit*, who " in the Greek tongue, hath the name *Apollyon.*' Now, no person will dispute, but the angel of the bottomless pit means the Devil, who in Chap. xii, 9, is called the Dragon; so that the Dragon who is the Devil, and Satan, out of the bottomless pit, is stated to be the king of the locusts or Mahometans.—We also find that this king hath the name *Apollyon.* Mahomet was their king, and his successors, until they were subdued by the Turks, and the *Grand Seignior* has been their king ever since. But none of their kings have had the name *Apollyon.* But it is very evident that they have been all under the influence of the Dragon, the Devil, and Satan. But it appears evident to me, that the prophecy means that the kings of the Mahometans must sometime have the literal name *Apollyon.*

I remember but of two instances besides this, where a person is designated in prophecy by name, and in both those instances, the names given to the persons in prophecy were given to them in the fulfilment. Cyrus was an instance, and Elias, or Elijah, (which is the same name) was the other.—Altho' John the Baptist had the name John, given to him by his father, yet Christ called him by his prophetic name, Elias. And when this prophecy so particularly says that the King of the locusts had the name *Apollyon*, I think it nothing but fair to conclude that the name will be literally fulfilled in *Napoleon*, as well as fulfilled in the meaning of the name in him, and all the other Mahometan kings. The word *Apollyon* means *a destroyer.* Mahomet and all his clan were cruel destroyers, who propogated their religion by the sword. The Turks are to this day a ferocious cruel people, and Bonaparte is to all intents and purposes *a destroyer*, he is the destruction of kings and kingdoms, he destroys peace and commerce, and he has destroyed hundreds of thousands of lives. But Bonaparte has the advantage of all the rest, for he has the prophetic name with only the addition of the French adjective *Ne*, which signifies to be born. Thus by altering a few letters for better sound's sake, which is a common thing in all compounded words *Napoleon* is the very name foretold in this prophecy of the king of the Mahometans, and means *born a destroyer.*

It is true *Napoleon* is not now the king of the Mahometans, but God can soon make him so; he can deliver the Grand Seignior into his hand as easily as he did the Pope, and so constitute him Devil, Pope and Mahomet, all in one person. Now what shall we say? Does not this verse predict this important event. " And they had a king over them, the angel of

" the bottomless pit, who in Greek hath the name *Apollyon.*" With the addition of N', or Ne, which shows that he was born for this purpose, this is the name of the Emperor of Gaul, who has carried his dominions to the very confines of Turkey. Ought not the church, in a firm confidence in the scriptures, notice with peculiar attention, that he who has overrun the kingdoms of the west of Europe, was baptized *Napoleon*, was confirmed *Napoleon*, was crowned *Napoleon*; that all his laws, edicts, decrees, orders, commands and proclamations are signed *Napoleon*.

Therefore I presume Napoleon is the Dragon, one of the three champions out of whose mouths the unclean spirits like frogs shall proceed.

Ver. 14. " For they are the spirits of Devils working mira- " cles, which go forth unto the kings of the earth, and of " the whole world to gather them to the battle of that great " day of God Almighty." These frogs, agents, emissaries, or whatever they may be, are to be engaged in a wicked, diabolical enterprise, and shall encompass the whole eastern world, miraculously or wonderfully succeeding in exciting the world to war, and engaging them in this tremendous campaign, which will arrest the attention of Europe, Asia, Africa, and perhaps America also, and " gather them to the battle of " that great day of God Almighty." This will be when God will overthrow the Pope and all the power of Antichrist. It appears that the whole eastern world will be engaged in one general conflict, and exhibit a most tremendous scene of destruction.

Ver. 15. " Behold I come as a thief." That is, suddenly, and unexpectedly, to all those who will not take warning.— Blessed is he who watcheth and keepeth his garments, lest " he walk naked, and they see his shame." What a solemn warning. The trying time is now drawing nigh, and the church should be on her guard. The churches in Europe are undoubtedly in eminent danger, and every church ought, if possible, to keep clear of the Dragon, the Beast, and the false Prophet; viz. Napoleon, the Pope, and the Turks. And all the frogs, the spirits of Devils, viz. the emissaries, edicts, orders and proclamations, that proceed out of their mouths. May Great Britain take the hint, and quit her pride and folly in counteracting Napoleon. Bonaparte has his orders from heaven, and England need not think to stop his progress.— Her business is to take care of herself, and the church of Christ in her bosom, and be friendly with her friends, and not be tempering with Bonaparte, and the Pope, lest she show

her nakedness, and expose her shame.*

Let America read this verse with serious attention, and let her be advised thereby to *keep her garments*, her precious robe of independence, lest she involve herself in the conflagration of the eastern world.

Ver. 16. "And he gathered them together in a place called "in the Hebrew tongue Armageddon."

This presents us with a view of the success of these agents and emissaries, and predicts the approach of a horrible day of battle, in which all Europe will be engaged, and perhaps all the world; but still I hope America will be spared, and the

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* I am no party man in politics. I am only trying, as all honest men would do, to follow the natural meaning of the prophecy, compared with the events of providence. But I sensibly feel for the church of Christ. I confess I can see nothing in the prophecy which, I think, relates to Great Britain or America, in their present relations, and circumstances, unless they involve themselves by their own bad policy in foreign difficulties. I hope the geographical situation of America, she being so far removed from the scene of trouble, and separated by such an extensive ocean, will preserve her from the shocks of Europe; and I hope the wisdom of our government, under the kind providence of God, will keep us in safety.

But there is a precious church in Britain, which has struggled hard to keep herself pure from popery, which makes me feel for her situation. It is evident that the church of Scotland has been so highly favoured of God, that she has stood firm, & pure, since the reformation. This makes me cherish a hope that God has planted her in an Island, and surrounded her with the strongest navy on the ocean, that he may be a glory in the midst of her.

If England would only cultivate a friendly intercourse with her own children, in America, who are of her own language, and her religion; and not prostitute her strength, wisdom, and her policy, in planning insurrections on the continent of Europe, and preparing conquests for Napoleon, she might save the church and the nation both from ruin. But if she must strike hands with every popish or mahometan power she meets with, to support the honor of european crowns, and to get revenge on France, I am much mistaken if she has not, in the end, to partake of the plagues of Rome. There are 36 years of war yet to be in Europe, and that kingdom only will enjoy peace who keeps herself at home.

verse before, gives us the idea, that those only will escape, who will keep their garment, and gu rd against the frogs which proceed out of the mouth of the Dragon, the beast and the false prophet. Bishop Newton says, the true reading is, "And *they* gathered them together," viz. the frogs, the emissaries sent forth into the whole world. Others say the sense is, that God by his superintending providence gathered the armies together, to overthrow the papal power, according to his sovereign purpose. Both senses are good, and substantially the same.

The word, Armageddon, means, the mountain of destruction. It appears from Rev. xiv, 20, that this battle will be fought near the city Rome, and the place will be called Armageddon, because of the total defeat, and the dreadful slaughter of that awful day. Zech. xii, 11, 12.

From this prophetic account I conclude, that Napoleon is now preparing the way for a fearful descent of the Turks on Italy. It is evident that the Turks are meant by the kings of the East. And preparing the way for them, must mean some disposition of affairs, which will be an inducement for them to come on, or a provocation to them to strike. The Russian army is now engaged in a war with the Turks, no doubt under the direction of Bonaparte, and it is probable they may be successful for some time at first, they may conquer the Capital, and so Napoleon will become the Lord of the Locusts.—But the event will be, that the Turks will be provoked, or somehow induced, to embark in a fatal design to overturn the French empire, and as Italy lies next to them, their first stroke will be against Rome, or at least Rome will in the event be a grand object, and the seat of war; and Madum who is drunk with the blood of the saints, may expect to suffer all the severities of the judgment of God.

This war will be carried on with a consolidated combination of all Europe, Asia, and Africa. All the territories of the eastern kings of Napoleon, and of the Pope, will be engaged on one side, or on the other. The armaments will be inconceivably great, and grand, and awful. Ten thousand times ten thousand rains will be ready to drench the commons of Rome.

Previous to the fatal conflict, there will be a wonderful running to and fro, of agents, envoys, and embassadors, to engage in the war kings and princes, and governments, of every description. All the nations of the world, who will not take warning, & keep their garments, will be won over by the persuasions, solicitations and commands of the various agents of

their respective leaders, and so the whole will be confederated, the one part against the other.

This must consequently be a time of universal commotion anxiety and distress; and doleful times for the church. Zion will be clothed in sackcloth, and will hang her harps upon the willows. That day will be neither dark not light, but a gloomy twilight. But the church must not despair, but wait patiently, for in the evening it shall be light, (Zech. xiv, 6, 7,) and then the light will increase more and more, until the light of the moon shall be as the light of the sun, and the light of the sun shall be as the light of seven days. (Isaiah xxx, 26.) And the Lord will bind up the breach, and heal the wound of his people.

Napoleon is like king Pharaoh, and Alexander. God has raised him up for a certain purpose, and that purpose he will answer, and no more. Prophecy has assigned him two things to do, and he must, and will do it, in spite of all the kings, and emperors in the world. One is, to weaken the power or seat of the beast. This he has done; which closes the fifth Vial. The other is to fix matters so, that the way of the kings of the east may be prepared. This comes under the sixth Vial, and Bonaparte seems as if he knew what he had to do; at least God does, and has already set him to work on the Turkish empire, and I think from the view I have of the prophecy, he is to be the king of the Mahometans, which will finally provoke them to a horrible war, in which Rome will finally be overthrown.

It is not worth while for kings, and emperors, to be grasping after power, and dominion, for all the time it will last. The God of heaven will soon set up a kingdom, which will eclipse the glory of the world; (Dan. ii, 35, 44;) and the pride and pomp of empires shall vanish like an evening dream.—"Then shall the iron, the clay, the brass, the silver and the "gold, be broken to pieces together, and become like the "chaff of the summer-threshing floors."

SECTION VIII.

Explanation of the seventh Vial.

The dominions of Napoleon, and the Pope, as a spiritual ruler and the Turks, comprehend a great part of Europe, Asia, and Africa; so that when they, by their agents, emissaries, and authorities sent forth like frogs, or evil spirits, unto all the kings of the whole eastern world, will have collected together vast armies, to the battle of the great God,

the solemn, and awful appearance will be God-like, indeed. Our minds seem to revolt, with horror, when we conceive of all the armaments of the eastern world in battle array, with all the implements of death, the accoutrements of war, with burnished steel, and thundering cannon. Such a day the world never saw, nor ever will until the trump of God shall call to judgment. *

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* When I consider the horrors awaiting Europe, which evidently appear to be predicted in this prophecy, I feel for mankind, and bless God that I am an American. I have frequently given the idea, and expressed a hope, that we in these United States will, at least, in a great measure, escape the evils of the transatlantic world. Nevertheless, it may be that I am not doing justice to my own country, in entertaining too sanguine expectations of peace, while God is pouring out his Vials of wrath upon his enemies. It is true, I can see nothing in the prediction that seems applicable to any thing I can see, or foresee, in the circumstances of our nation; yet it must be acknowledged, that a few years might turn the scale, and invite us to take share in the catastrophy of Rome. Perhaps, indeed, the frogs going forth into all the world, may have a more literal meaning than I have given, and are not to be bounded on the west by the Atlantic. It may be that they may swim across, and we may hear them croaking on our happy shores. Christ says, "blessed is he who keepeth "his garments lest he walk naked and they see his shame." But alas!

We have african frogs enough in our country to call down the vengeance of heaven upon us, if God should mark iniquity. I think that man is a poor politician, who does not see the miserable prospects our country has before her, in consequence of the thousands of miserable objects, on whom we bind the iron fetters of eternal slavery. Our children bred up in the constant habits of absolute tyranny and pride, will constitute wretched materials for a republican government, and it illy suits the pride and glory of an American, to boast of the rights of man, and the divine blessings of the freedom of his country, with a rigourous overseer in his field, with five, or five hundred black Devils, as he calls them, bending to their tasks under his iron rod. If I have nothing but the colour of my skin to screen me, and my wife, and my children, from perpetual oppression, God have mercy on my country. I also think that man a poor pattern of christianity, who loves to serve himself at the expense of human flesh, and buys, and sells a human being whose freedom is guaranteed

" And the seventh angel poured out his Vial into the air," to bring on the dreadful onset. Ver. 17, "And there came a a voice out of the temple of heaven, from the throne of God, saying, it is done."

1. By this Vial the seat of Satan himself will be affected, who is the prince of the power of the air. The seat of the beast was struck at before: but now the Caput gregis, the head of the whole antichristian clan, is made the object of the Almighty vengeance of God. The whole influence of Satan, and his whole kingdom is to be destroyed in one hour.

2. " And there came a great voice from the throne of God " saying, It is finished." This was a signal, given from God himself, on the throne, as the great governor of the universe, testifying to the church that the last stroke was now given, which would close the whole process of the dispensation of God towards antichrist, and would immediately bring his kingdom to an end. Jesus told his primitive church, " When " you see Jerusalem encompassed with armies, then know " ye that the desolation thereof is nigh." So here when the fields of Armageddon begin to roar with cannon, and the clangour of swords, we may know that the last stroke is given, and Rome must sink to ruin.

Ver. 18, " And there were voices (hollowing or war whoops) " and thunders, and lightnings, and a great earthquake, such " as was not since men were upon the earth, and the great " city was divided into three parts (split, and divided with the " earthquake, emblematical of the total destruction of Rome) " and the cities of the nations fell." I apprehend the plural is here used for the singular number, which was common with ancient writers, and even in the New Testament, meaning that Rome, the city, or capital of the nation fell, by the convulsion of the earthquake. " And every island fled away, " and the mountains were not found. And there fell upon " men a great hail, every stone about the weight of a talent," or 113 pounds.

This is truly a horrible description of this bloody combat, and the awful effects of it, and highly emblematical of the total overthrow of Antichrist, and the desolation of the city of

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by the Almighty God who made him. When I think of these things, " I tremble for my country when I know that *God is* " *just.*"

I hope America will take pattern by Nineveh, and avert the displeasure of God from our happy land, wherein there are more than six score thousand children, who cannot discern betwixt their right hand and their left.

Rome. It is thought that in the event Rome will be suddenly sunk, or destroyed, by a fiery eruption, which is always attended with earthquakes and convulsions, and that it will become ever after completely desolate as a monument of God's displeasure, like old Babylon. This conjecture is well founded on the last of the 19th verse. "And great Babylon came in "remembrance before God, to give unto her the cup of the "wine of the fierceness of his wrath." And from the eighteenth chapter, it is certainly evident that Rome will never more be inhabited.

It appears from Chap. xiv, 20, that this terrible battle will be fought near the city, and that the slaughter will be inconceivably great. "And the winepress was trodden without "the city, and the blood came out of the winepress, even un-"to the horse-bridles for the space of a thousand six hundred "furlongs" or 200 miles. Also the innumerable multitude that will be slain are painted in high colours, by the Angel crying to the fowls of heaven, "To gather themselves toge-"ther, that they might eat of the flesh of kings, and of cap-"tains, and of mighty men, and of horses, and of them who "sat on them, and the flesh of all men, free and bound, and "great and small."

This will probably be the last battle that ever will be fought, and the last time ever human blood will be shed. The old Dragon, the Devil, and Satan, will be bound; and from hence the gospel will purge away the relicks of popery, and go on to call in the Jews, and will extend all over the face of the earth, and the whole world will live in perfect peace, under the blessing of God, for a thousand years.—The conflict will be hard; but the victory will be glorious.

SECTION IX.

The last persecution soon to commence.

We evidently see, or I am much mistaken, that the prognostics and flagrant indications of Europe, strongly confirm the explanation I have given, and the calculation I have made from the statement of the prophet Daniel, and anounce the final overthrow of Antichrist, a lingering consumption has infected the Pope of Rome ever since the year 1517. And altho' by a rigid medical course and a strict regimen, and active cathartics, the symptoms have been less and more aleviated, yet the viscera of his empire is evidently incurable. And since the year 1804, the disease has changed the type, and has affected the civil nerves of his kingdom, the symptoms now testify the rapid prorgess of the disease, and strongly indicate

the speedy approach of the fatal crisis. The papal part of Europe have been in a state of convulsion these twenty years, and now the convulsive symptoms begin to extend across the boundaries of the Turkish empire.

We have been longing for peace in Europe for many years. We want free commerce with all the ports beyond the ocean. We have been trying all our art to bring our trade and flag, to be respected. We eagerly catch at European news, in hopes to be blessed with more favorable advices. But, alas, all has been in vain. Sometimes our Gazettes have pleased our fancy, with a hopeful prospect of accommodations between the belligerents of Europe ; but still our hopes have been blasted in the issue, and we hear nothing authentic, but new eruptions, blockades, the victories and bloody conquests of Napoleon, the capture of vessels, and the manœuvres of fleets and armies. But according to my explanation of the prophecies, we will look in vain for peace these 36 years. Times will get worse and worse, and blood and slaughter will mark the columns of our advices from Europe, until the seventh Vial is poured out, to finish the plagues of God upon the whore of Babylon. Bonaparte has the prediction on his side, and England with all her prowess and invincible navy, will waste her time, and treasure, in attempting to oppose his conquests; and in my opinion, according to this prophecy, nothing could be more impolitic than for the United States of America, to engage in war with any of the kingdoms beyond the atlantic.

But the distress and trouble of these 36 years, will not only be great in Europe, in consequence of wars and commotions, but also, we find, on a careful examination of the prophecy, that there will be the most grievous persecution that ever the church experienced. Antichrist will slay more at his death, than in any part of his life. This appears evident from Rev. xi, and as this is a matter of the last importance to the church, I will take a critical view of this part of the prophecy.

Ver. 1. " And there was given me a reed like unto a rod. " And the angel stood, saying, rise, and measure the temple of " God and the altar and them who worship therein." The temple of God means, the true and christian church, and the worshipers mean, true christians, who worship God according to his word, the only rule by which our sentiments, and practice ought to be measured, as the Bible is the only rule of faith and practice. The reed means a cane or strip, marked with feet and inches like a Carpenter's rule.

Ver. 2. " But the court that is without the temple, leave " out, and measure it not; for it is given to the Gentiles." The outer court means the papal church, or the wicked worship

of Rome, which is not measured or regulated by the word of God. The Gentiles, in this place, mean the whole clan of roman catholics, who, altho' they profess to worship God, yet their worship of images, saints, and relicks, &c. is no better than the old heathen idolatry. They are therefore called Gentiles, or heathens. "And the holy city shall they tread "under foot, forty and two months." The holy city means, the true religion, or the true worship of God, or the true worshipers of God, the same as "the temple, and the altar," viz. the people and the ministers of the true church.—Their being troden under foot means, persecuted, and kept under, by Antichrist, viz. the outer court, and the Gentiles, Popes, cardinals, and all papists.

Ver. 3, "And I will give power unto my two witnesses." Or, I will be gracious to my two witnesses. The two witnesses are, the temple, and the altar, the people, and the ministers of Christ, who, in the ages of popery, shall bear testimony to the truth, against papal worship, and who will in a thousand instances suffer as martyrs for the cause of Christ, (the word martyr, means a witness) "And they shall "prophecy," that is, bear their testimony against popish errors, and preach, and maintain, the true doctrines of the gospel. "A thousand two hundred and three score days." This means the same time as forty two months, (ver. 2,) in which the holy city shall be trodden down by the Gentiles, the papal power. (Luke xxi. 24.) The sense is, that Antichrist should reign 1260 years, taking one day for a year, during which time of papal idolatry, God would preserve a remnant who should hold fast to the truth, and testify against errors, and the true church should mourn over the superstition of the times, as it were clothed in sackcloth, the garb of mourning, emblematical of distress, trouble and persecution.

Ver. 4, 5, 6. Means the divine providence, and grace of God, preserving his true gospel, and worship, in spite of all opposition, & in the midst of persecution, not miraculously, but by the force of gospel truth. They also mean the threatnings and denunciations of the gospel against infidelity.

V. 7, "And when they (the two witnesses) shall have finish- "ed their testimony." It should be rendered, shall be about finishing their testimony. That is, at the latter end of the 1260 years, a little before the fall of the Pope. Note. There are only 36 years of these 1260 to come, according to the statement of Daniel; therefore this time is to come at the latter end of these 36 years, and whoever lives to see it, especially if he lives in Europe, will see a dreadful time. "The "beast that ascended out of the bottomless pit." Now, com-

pare this with Ch. ix, 11. "And they (viz. the locusts, the Ma-" hometans, or Turks,) had a king over them, *the angel of the* " *bottomless pit* who—in the Greek tongue *hath the name Apol-*" *lyon.*" (Sect. 6.) Compare it also with Chap. xvii, 8. "The " beast that thou sawest, was, and is not, and shall ascend " out of *the bottomless pit.*" And I will leave it to my reader to determine for himself, which of these two will be the persecuter of the church. The first will be the king, or ruler, over the Turks, who will have the name *Apollyon*, or after the French mode *Napoleon.* The second will be the Pope, who is called the *beast.* I therefore ask, is not the Pope reduced under the power of *Napoléon?* He, therefore, could possibly have no power to persecute, but under the power and influence of *Napoleon.* It is unreasonable to suppose that ever the Pope will regain his former power, because it would be counteracting the sovereign order & dispensation of God, for the papal power to regain the strength of the kingdom, after the seat of power was shaken by the fifth Vial. So that the Pope will never be able to persecute the church again by his own power or authority. But if *Napoleon* be the emperor of Gaul, and king of Italy, and master of Constantinople, either in his own person, or in his successor, no man on earth will have power to persecute the church but himself; therefore, granting these things, *Napoleon* must be the very man, under whom, this last dreadful persecution will be carried on. But let us put the whole three verses together, and then I suppose the truth will come out fair and clear, and the sense will be this; *Napoleon* or his successor, will act by his own sovereign authority as emperor of Gaul, and king of Italy, and professed master of the Mahometans, or Turks; and the Pope will act under him, and so the Dragon will give his power to the Beast, and both co-operate to crush the church of Christ — The Russian campaign will, no doubt tell us more about it sometime hence. "The beast—shall make war against " them." That is, rise up, against the witnesses, the true church. "And overcome them, and kill them." Although God has been pleased to preserve his true church thro' all the persecutions of Europe, for 1777 years from the day of Pentecost to this day, yet he will now give her up into the hands of Antichrist, in a great degree, for a little season. I, with great submission hope, this relates to the church in Europe only. I hope also the church of Scotland will find mercy.— And I hope America will be a thankful by-stander, rejoicing in her liberty, both civil and religious, while she drops a sympathetic tear over the dead bodies of her sister churches, beyond the Atlantic.

Ver. 8, 9, 10. These verses show us the relentless fury of this last persecution, and the short dismal triumph of the enemies of Christ over the church. May God grant patience and faith, to stand the fiery trial.

Ver. 11. "And after three days and an half, the Spirit of "life from God entered into them, and they stood upon their "feet—And they ascended up to heaven in a cloud, &c." (Ver. 12.) This means a reviving time which will unexpectedly return. The witnesses ascending to heaven means, the church being taken again under the peculiar protection of God, and blessed with his grace and presence.

Some very respectable authors, Mr. Daubuz, Mr. Waple, and after them the very sensible and judicious Mr. Lowman, think, that three days and an half, mean three years and an half of days, and so counting those days for years, they take in the whole 1260 years of the prophesying of the witnesses. But this must be an instance of a very vague calculation in those very sensible men. We have sufficient scripture authority for reducing years, and months, and weeks into days, and then counting a year for every day, but we have no authority for first counting a day for a year, and then reducing the year into days, and then counting the days of that year for years again, this would be too extravagant to be admitted. Not only so, but it contradicts the palpable meaning of the seventh verse, which evidently proves that this persecution will not begin until the witnesses "will be about finishing "their testimony." I therefore think with Bishop Newton, Mr. Scott, and others, that the total silence of the church, at the close of this horrible persecution, will last only three years and six months, or a short time, and that it must take place just before the commencement of the fatal stroke to be given to Antichrist. Because it will close with the close of the second woe.

Ver. 13. "And the same hour." That is at the same time of the resurrection, and exaltation of the witnesses, "there "was a great earthquake." An earthquake in prophetic style means a revolution. So a grand revolution will necessarily take place, when the dead church of Christ will rise again to honor and glory. "And the tenth part of the city fell, and "seven thousand men were slain." In the Greek it is, seven thousand *names* of men. I suppose, meaning principle, or leading men, who had a hand in executing the persecuting edicts against the church. Commentators give but little satisfaction on this verse. For my part, I can see no reason why we should not admit the literal sense, even of a real earthquake and a number of leading men slain by the fall of the

tenth part, or a considerable part of the city of Rome. There have been many parts of the prophecies fulfilled literally, and unless we take this part literally, we cannot easily understand it. This conjecture appears the more probable, when we consider that the time in which it is to happen, will be but very shortly before the total overthrow of Rome; and also when it is stated in history that the ground adjacent to Rome, is of a sulphurous, and bituminous nature, subject to eruptions; and that even in the city itself, there have been some instances of fiery explosions, in which several buildings were destroyed. This sudden earthquake killing numbers, and destroying a great part of the city, will alarm and frighten the rest, and constrain them, on a sudden, to acknowledge the hand of God.

Ver. 14. "The second woe is past; behold, the third woe "cometh quickly." The third woe will instantaneously succeed the second; and the seventh Angel (ver. 15.) will introduce it with the seventh trumpet, and it will be executed under the seventh Vial. Here the seventh trumpet, and the third woe, and the seventh Vial, will all come together, and produce the most horrid scene that ever was known; and will last but a short time. The first woe lasted from the year 622 to the year 734, during the Mahometan empire. The second woe commenced with the invasion by the Turks, or the Ottomans, when they became master of Constantinople, in the year 1453, and will continue until the Turkish empire be overturned. This is in future; and consequently we cannot judge by events, but only by prophecy, and therefore we speak modestly.

In the prophecy of the invasion of the Turks, it is said, (Chap. ix, 15.) "And the four angels," the eastern kings, beyond the Euphrates, and bounded by the river, "were losed," set out on their campaign against the Saracens, or Mahometans, "which were prepared," appointed of God, as a scourge to the church, "for an hour, and a day, and a month, and a "year." According to the style of prophecy, a year is 360, a month is 30, which is 390, and a day is one, viz. 391, and an hour is the 24th of 360, which is 15 days; so that the Turkish empire is to last 391 years and 15 days: which from the time they took Constantinople 1453, will end in the year 1844, or rather 1845 counting the 15 days, which will throw the date into the beginning of the next year, which will close two years before the commencement of the Millennium, according to the vulgar æra, which, as I have shewn in my calculations, antidates the scripture account one year. Consequently the second woe will last until the year 1844 or 5,

when the third woe, and the seventh trumpet and the seventh Vial will immediately commence together; and will last only two years. In this time the armies of the kings of all the earth will be gathered together to fight the bloody, and final battle, as I have already described; which will close the time of the vision, and cleanse the sanctuary, as Daniel, a poor captive Jew, has told us 2263 years ago.

And now, as Christ himself said, relative to the destruction of Jerusalem, with solemn reverence, and an unshaken faith in the holy bible, I say, in the name of Christ, to the church, "WATCH. This generation shall not pass away until all "these things be fulfilled. And there be some standing here "who will not taste of Death 'till they have seen the kingdom "of God come with power."

CONCLUSION.

The time of persecution is coming apace, the gibbet, the wheel, and the burning stake is yet. and soon, to try our faith and patience, I suppose the church, after such a long respite of peace and liberty of conscience, will feel it hard, & shocking, to have to stand the test of fire and faggot. Some of her rickety, puny children, and also some of her orthodox sticklers for old forms and creeds, will need some of the simple easy doctrines of *faith*, and the simple promises of Christ, according to the *gospel plan* to help them to ascend the scaffold. It is easy to be christians, when religion walks in credit, and safety; but we will soon have to forsake father, and mother, and wife, and children, and house, and lands, & even our own lives for Christ's sake, and the gospel's. It is therefore time for us to give diligence to make our calling and election sure, and to put on the whole armour of God, that we may be able to stand fast in the day of trial. Every man who expects to live twenty or thirty years longer, and love the Redeemer's cause and kingdom, and wishes well to his own soul, ought to prepare to end his days, by giving an honourable testimony to the truth of the christian religion. God has both warned, and encouraged, addressed our hopes and fears, and we are not to be inattentive to his prophetic declarations, and if we should mistake in our calculations, let us be sure to err on the safe side. We may expect Christ to come as a thief, and blessed is that servant whom, when his Lord cometh he will find watching.

This admonition is not mine, I will give it *in verbo Magistri*, in the words of the Lord himself. I will therefore call

the attention of my reader to the 14th chapter, where we have a pointed prophetic address, relative to this very time of persecution.

Ver. 9, 10. "And the third angel followed them, saying, "or speaking, with a loud voice," that the whole world might hear attentively, "saying, If any man worship the beast and "his image, and receive his mark in his forehead, or in his hand." That is, give up his religion, and side with the cause of Antichrist. "The same shall drink of the wine of the wrath "of God, which is poured out without mixture (of mercy) "into the cup of his indignation." As they who in faith and patience suffer martyrdom for the cause of the gospel, shall receive the most honorable crown of glory, of all the servants of Christ; so those who are fearful and unbelieving, and flinch from the fiery trial, and refuse to acknowledge him before men, may expect to be punished with the utmost severity. "And he shall be tormented with fire, and brimstone in the "presence of the holy angels, and in the presence of the "lamb." In the view of the Saviour whom he had despised, and in the sight of the happiness of heaven, as an augmentation of his torments, &c. ver. 11.

In ver. 12, it is said, "Here is the patience of the saints: "Here are they who keep the commandments of God, and "the faith of Jesus." This verse is an easy, and beautiful, and very affecting transition from a view of the horrid state of apostates, to the suffering state of the faithful martyrs of Christ. The word faith in this verse not only means the surrender of the heart to Christ according to the terms of the gospel, but also, and especially, a steady confidence in Christ, and a firm, and unshaken attachment to his cause. The word, patience, means, the submissive temper of a suffering martyr, and the sense is. These times of violent persecution, will give a glorious display of the confidence, and the patient sufferings of those, who are interested in Christ, and supported by his divine grace and power, and enabled to part with all that is dear to them, at this divine command. Then follow the benediction,

Ver. 13, "And I heard a voice from heaven." Not from the angel, but from God himself. "Saying unto me, write." Commanding the Apostle to record it carefully, and particularly, in the holy word of infallible truth, "Blessed are the "dead who die in the Lord." This pronounces eternal blessedness on all those who die interested in Christ, let death appear in whatever [illegible]. "From henceforth." The word from henceforth has greatly puzzled commentators, because it has always been the case, that believers have been blessed

after death. But I confess I can see no difficulty in it. I apprehend the whole difficulty has arisen from too great inattention to the general design, of the passage according to the scope and connection.

It would be very easy to understand the passage if it were translated thus, "The dead who died in the Lord are blessed "from that time, yea, saith the spirit, because they shall rest "from their labours, and their works follow them."

By this verse God intended, as it were, to write a solemn, and a very encouraging *epitaph* on the dead bodies of his faithful witnesses; to encourage his people to stand firmly in the day of persecution. We are not to understand this verse, as metely containing simple gospel doctrines; but as an encouraging prediction of this final persecution; when death will be the only place of safety, and happiness, for those who will not worship the beast, nor receive his mark; and this happy state is to be taken by way of contrast with the miserable state of those who apostatize from the profession of the gospel, when persecution arises. This view of the passage gives it a grand sublimity, and while we on the one hand look for a fiery trial, we are invited to prepare for it, and also encouraged to abide the consequences. Can we not be happy in the expectation of dying for Christ, when he, by solemn promise, engages that we shall not lose the glorious reward. This very thing has made the apostles of the Lord rejoice that they were counted worthy to suffer shame for his name, & has since induced many a faithful martyr to court the honours of a burning stake. And we, when we hear the spirit of Christ pronouncing, "Blessed are the dead who die in the Lord," will we not, with unshaken faith, sing, while the torch is kindling, and rejoice to fly to heaven in a fiery chariot? Glorious, awful times indeed! But the man who flies his colours, and proves traitor in the hour of conflict, may indeed get a little respite, and live a little longer in this world of trouble; but at last he must bear the wrath of God, poured out without mixture in the cup of his indignation. He who is ashamed of me, says Christ, and of my words in this wicked generation, of him will I be ashamed when I come in my Father's glory, and of the holy angels. But it is evident from scripture that God will honor the man who honors him. We feel ourselves enraptured with delight to hear the Saviour say, "To him "who overcometh, will I grant to sit down with me on my "throne, even as I also overcame and am set down with my "Father on his throne."

Another circumstance greatly encourages the church. Altho' the day be dark, and the church is to lie dead for three

days and an half, yet the time is short, and a long time of prosperity ensues. The enemies indeed will have a short triumph. But let them triumph. Let them sing *Te Deum* in their chapels, and let them send gifts one to another ; but let us, my reader, remember that either sorrow or joy, which lasts but for a moment, is not worth a thought ; the end of joy if it does end is always sorrow, and the end of sorrow is always joy ; but if they must end, give me the sorrow that ends with joy. I can suffer a little while with pleasure, when immortal glory is the reward. Let fools and worshipers of the beast, rejoice with a transitory empty pleasure ; when I rejoice I must have joy substantial, which will last forever. How gloriously triumphant did our Saviour rise after lying three days in the grave, and how gloriously triumphant will the church arise after her dead body has lain in the streets of Babylon

But to conclude. Let us prepare for death that we may be ready, let it come in what shape it may. Let us believe in Christ, and so secure our eternal interest. Let us get our sins pardoned by faith in his blood, and let us obtain from him the sanctification of our souls. Then when we die we will die in the Lord, and be blessed forever. Amen.

FINIS.